

THE

YOUNG PASTOR'S WIFE.

MEMOIR OF

ELIZABETH ANN MOULTON:

CONTAINING HER

BIOGRAPHY, DIARY, LETTERS, ETC.

BY HORACE MOULTON.

"A woman that feareth the Lord she shall be praised. Give her the fruit of her hands; and let her own works praise her in the gates."—Prov. xxxi. 30-31.



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P R E F A C E.

THE Biographer presents this brief memoir to the public with unaffected diffidence. This feeling is produced partly by distrusting his own abilities to prepare the work, and partly by a consciousness that it would become necessary to introduce an outline of the result of his own labors in connection with those of his subject, that the readers of the book might the better understand the extensiveness, as well as the results, of those pious and persevering efforts in which Mrs. M. was so zealously engaged for nineteen years. And it is hoped that the great revivals, in which both were engaged, are so presented, that the biographer will not be considered an egotist, sounding his own trumpet; for nothing could be farther from his design. Still it was thought best to present the book in its present form, hoping by this plan, it would be read with greater avidity, and be more extensively useful to all, into whose hands

it may fall, by presenting to the reader a greater variety. It is not pretended that the excellency of our subject consisted in the development of extraordinary powers of mind, or in a brilliancy of talents ; but it is believed that it did consist in deep and glowing piety, in uniform and persevering obedience to all the commands of God, and in constant personal efforts for the salvation of souls. These traits in her christian character will embalm her memory and make it precious, like that of the just. She was one among the number of the saints of the Most High, who in her early experience explored the “breadth, and length, and depth, and height, of the love of Christ,” and to the honor of God’s grace be it spoken, she was a living witness, for eighteen years, “that the blood of Christ cleanseth from all sin.” During this period of time, she spread a knowledge of this full salvation as far as the providence of God, in her situation, permitted.

To that class of christians who are aspiring after all the mind of Christ, and are desiring to carry out all the great principles of religion, by bearing every cross, doing every duty, and enduring hardness as good soldiers of Jesus Christ, this little volume cannot fail of being very useful.

While rehearsing the vicissitudes, and the many painful conflicts which our subject endured in her brief career, her happy and triumphant death, my heart is animated to seek for higher spiritual attainments, that I, through grace, may overcome every foe, and share the same triumphant death, and enjoy the same glory, that I fully believe she now possesses in the Paradise of God. The narrative, so far as materials could be obtained, is given in the language of our subject. Her letters and diary are so arranged, and connected, with circumstances, incidents, and remarks of my own, as to give variety and interest to the whole, and assist the reflections of the reader.

I cannot close this preface without remarking, that the reasons why this memoir did not make its appearance before, were, the idea of publishing it was abandoned, after some considerable progress had been made in preparing it, on account of having learned that some of her most important letters and writings were destroyed; the scantiness of means, also, together with the "perplexities and difficulties" of collecting, and preparing the book for the press, almost dissuaded the author from his purpose. But,

after much prayer, and more mature reflection, being convinced that the biography would prove an auxiliary to the humble christian in his pathway through this vale of tears, the memoir is at length presented to the careful and prayerful perusal of the public generally.

It is not presumed, even, that the result of his labors is without its faults, but still it is hoped that the attentive reader will say, when its contents shall have been examined, "with all its faults I love it still." And now that this little volume is closed, it is commended to the "Divine Blessing," earnestly hoping and praying that it may subserve the interests of our common Christianity.

THE AUTHOR.

Newbury, January, 1845.

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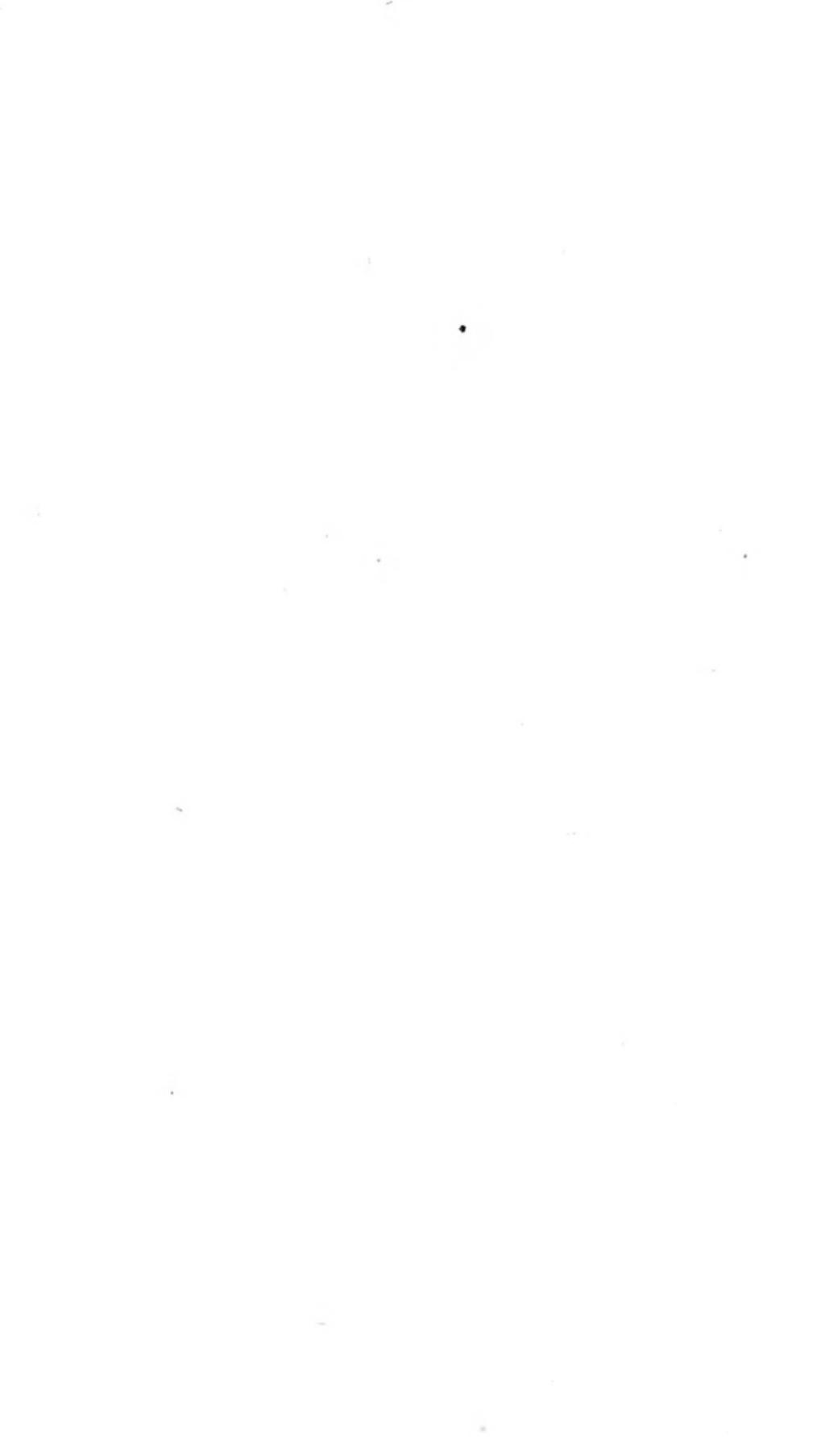
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ERRATA.

- Page 11, 25th line, for "1839," read 1829.
- Page 98, 17th line, for "A. L." Fletcher, read D. L.
- Page 149, 15th line, omit "as."
- Page 156, 26th line, for "desires," read denies.
- Page 160, 20th line, omit "so."



CHAPTER I.

ELIZABETH ANN MOULTON, the subject of the following brief memoir, was the daughter of Thomas and Nancy Arnold, of Lunenburg, Massachusetts. Her parents are now living, and are both members of the Methodist Episcopal Church in Fitchburg. They had four daughters, three of whom are now living with their husbands, all of whom are members of the household of faith. How great an instrument in the conversion of those three happy families, the subject of this memoir was, eternity alone can develope. I have no doubt, however, but all of them have blessed God for the prayers and instructions which they received from their lamented sister who agonized in fervent supplication for them until her lips were sealed in death. Perhaps no one ever labored more perseveringly, or felt more anxious for the salvation of parents and sisters, than did our departed friend. And when she had an evidence that all were born again, "not of corruptible seed, but by the word of God," no one could

have felt a deeper sense of gratitude to God for his unspeakable goodness, in manifesting the riches of his grace to their undying spirits.

The parents of Elizabeth adopted one daughter into their family when very young, for whose temporal and spiritual interests, Elizabeth felt as much solicitude, as she did for any member of the family, and for whom she prayed and agonized until death was swallowed up in victory. When she died, this sister deeply felt that she had lost the most faithful friend to the interests of her soul, as the following extract of a letter, dated May, 1844, will show : — “ I can truly say that I never knew a person of whose piety I had a more exalted opinion. I think, should her life be faithfully recorded, it would fill a volume. The many times she has entreated me with prayers and tears, to seek the Lord, are deeply engraved on my memory. I feel myself truly unworthy of all the kindness which she has manifested towards me. She said to me, about the last time she was here, ‘ Dear Louisa ! I think you and Br. Darling are not far from the kingdom — I have prayed a great many times for you of late, and have had some evidence that you would come out on the Lord’s side.’ I hope her prayers will be answered, for I know that if lost at last, it will be owing to my own hard and impenitent heart, as she has faithfully done her duty.”

Her parents were respectable, and had a high sense of what the world calls good morals, but

neither of them knew any thing of the power of godliness until some time after Elizabeth and her eldest sister had experienced religion ; consequently they only taught their daughters to fear that Being who made them ; to keep the Sabbath holy, and reverence the institutions of religion, as they had been taught them by the Unitarian creed. But now having the eyes of their understanding enlightened, and their hearts renovated by the power of the Holy Ghost, they not only have an outward form of speculative morals, but are contending for the power of godliness, and, I trust, if faithful to God a few more revolving days, they will unite with their daughter in heaven, in chanting the notes of redeeming praise to God and the Lamb, for ever and ever.

Elizabeth was born in Braintree, Massachusetts, May 29th, 1804. She gave early proof of firmness and decision of character ; of perseverance in whatever she undertook ; and of an active and zealous disposition.

When but a few years old, she was very badly scalded with hot water, and so deeply was she afflicted with this burn, that her parents for some time despaired of her life ; the indelible marks of which went down with her into the grave.

The spirit of God strove with her, at an early period, and taught her that she was a sinner and must go to hell unless converted. Undoubtedly the spirit of God does often strive

with little children, at the first dawn of human reason ; and its blessed influence is almost as often grieved away, for the want of proper instruction and encouragement at this tender age. The following is an account of the moving influences of the Holy Spirit upon her heart, in her own words :— “ When a child, at the early age of six years, I can well remember, that the Spirit of God strove with me, and I felt the effects of a wicked and depraved heart. And many times, at that early period of my life, I formed resolutions to be a better child, and to seek the Lord. I was taught by my parents to reverence that Being, who is the Author of my existence, and the Preserver of my life : but my mind was, as are the minds of many at the present day, easily drawn aside by the alluring scenes of earth, and the folly of childhood. Thus I lived in the neglect of my soul’s salvation, indulging myself in sinning against light and knowledge, until I arrived at the age of sixteen years.

“ I lived in a town where the pure principles of religion were but very little regarded at that time. The people appeared by their lives and conduct to say, we are ‘ rich and increased in goods, and have need of nothing.’ But at length, the Lord was pleased to send into this town one of his servants, whom I went to hear preach. I immediately *felt* the truths which he advanced, for his words were like daggers, piercing my heart. But, at this time, pride had

taken such deep root in my heart, that I found it a hard matter to yield, or acknowledge myself a sinner, or even to sacrifice my little all for the religion of Jesus Christ. Being, however, fully convinced that to persist and live in sin would be ruinous, I formed the resolution to leave the vanities of the world and seek an interest in the Savior. At last, through many obstructions, I was enabled to submit and throw myself on the mercy of God, and then I found the word of God to be true which says, ‘they that seek me early shall find me.’”

Is there any period in human life when the world presents more charms to the youthful mind, than at the age of sixteen years? Just stepping forth into the gay and active circles of life, the world in all its diversified dress, presents a thousand pleasing and alluring aspects. The love of the world, its vain amusements, honors, and pleasures, at this age, deceive its multitudes, and lead them on in the anticipations of future bliss. When lo! a gnawing worm at the root, suddenly despoils them of their foretasted pleasure, and causes them to cry out in the evil day, “ how have I hated instruction, and my heart despised reproof.” On the other hand, how interesting to the pious mind, to contemplate the few, but beautiful examples of those who, in all the vigor of youth, are inquiring after wisdom; counting the cost of living in sin; renouncing this vain world, with all its flatteries and anticipated pleasures;

resolving, in the strength of God, to turn to Zion ; taking the cross of Christ, and following him through evil as well as good report. How Christ-like to see the youth, with the armor on, wrestling not only against flesh and blood, but against "principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places," in order to glorify God on earth, and gain a crown of life. It was at this interesting period of life, that Elizabeth Ann Arnold renounced the world, with all its pride and vanity, and gave her heart to God, for him to live and die. Having now but one sister to encourage her in her heavenly warfare, (her parents knowing nothing of the power of godliness,) and vital piety being very unpopular in the town of Bolton, a storm of persecution broke out upon her, and the little band with which she united : but these things only stimulated her to give up all for Christ and his cross, fully believing that if she suffered with Christ on earth, she should reign with him in glory. The cup of repentance to her was a bitter cup, but being fixed in her purpose, she continued to pour forth her prayers to God in strong cries and tears, until deliverance came, and her darkness was turned into light. Her experience from the power of sin and Satan unto God, was instantaneous, and as clear as a sunbeam at noon-day. Neither did she rest satisfied long with an evidence of justifying grace, but pressed on after "the breadth,

and length, and depth, and height" of redeeming grace, that she might know the love of Christ which passeth knowledge—that she might be filled with all the fullness of God. Nor did she seek for the deep things of God in vain, for after contending with the devil and inbred sin about one year, she experienced the second blessing, called in the scriptures by the various terms, *perfect love, holiness, sanctification, a clean heart, &c.*

This inestimable blessing she enjoyed in her heart and exemplified in her life, more than eighteen years, without wavering. She also taught it to others, both publicly and privately, wherever an opportunity presented, believing that she was under the most solemn obligations to let this great light shine. In this faith she lived and died, and is now undoubtedly enjoying the blessed fruit of it in the Paradise of God. Believing her experience relating to the great work of justification and sanctification upon her heart truly scriptural, and that the perusal of it will be edifying to every anxious inquirer after truth, I will now transcribe a narration of it written by herself in May, 1839.

"Having looked back upon my past life, and counted over the mercies and blessings of God, from the earliest period of my recollection up to the present time, I feel myself under an obligation to Him which duty calls me to perform. And may the God of all grace assist me! At the age of sixteen years I was brought to see

myself again a sinner, ‘wretched, and miserable, and poor, and blind, and naked ;’ and very unhappy, as well as unholy. I had long sought for bliss in the gay scenes of life, and strove hard to be happy in them, but found it impossible. At length, I commenced a life of prayer, and resolved that I would seek the Lord in good earnest. I therefore prayed and wept in secret places, and formed many resolutions to live a new life. But, alas ! how easily were they broken, when made in my own strength : for I soon gave way to the allurements of the world, and the evil propensities of my corrupt nature ; and as a consequence, guilt and condemnation overwhelmed my troubled soul. I learned, by self-examination, that I was not willing to come out from the pleasures and practices of the world, and be separated from them ; neither was I willing to give up the companions of my youth for the sake of religion. The world, the flesh, and the devil crowded into my mind like a flood ; and so great was my conflict, that I had no peace day nor night, when awake. I then thought too, as there was no denomination of christians in the town, except a small class of Methodist people, who were considered mean, and despised by the worldly professor, on account of their zeal and plainness of dress, that, if I should embrace religion, I should be liable to become one of them ; for if any new one even attended their meetings, and became thoughtful and serious,

especially if discerned by their friends and acquaintance, they would at once say, *that* person has become a Methodist. The pride of my heart had risen to such a height, that I thought I could not be one of them.

" While possessing this state of feeling, in the month of September, 1824, I went to reside with a great uncle of mine, in the town of Hingham. My uncle was a man of very even temper, but knew nothing of the nature of vital piety ; neither did any of the family to my knowledge, as they said nothing in favor of it. Having now, therefore, no one to whom I could unbosom my feelings on the subject of religion, I kept my convictions all to myself, and began to pray more earnestly than ever that God would have mercy on my soul. Sometimes, I went into my chamber and fell down before God and wept and prayed, giving vent to my feelings in strong cries and tears, and would obtain some momentary relief occasionally, while pleading at the Throne of Grace. At such times I would resolve again, to live a better life than ever, and try to watch over all my words and actions. But unawares, the enemy of my soul would get the advantage of me, so that I would yield again to the natural inclinations of my corrupt heart, and think that I was as bad as ever. I lived in this unhappy state, until the next March, when my father came, wishing me to return home.

" I had previously determined to rehearse all

my feelings to my eldest sister, who had experienced religion about one year previous to this: but little did I realize what a treacherous and obstinate heart I had to contend with. Having returned home, I had no disposition to relate to her what I had suffered in my feelings, on account of my sins, while absent, but chose again to join with my old associates in levity and pride. Still the Spirit of God followed me from day to day, and so harrowed up my feelings, that I dared not wholly neglect secret prayer. In this state I lived several months, then my convictions became so pungent, that they were discovered by my friends in my countenance. Soon I was invited to go and hear the Methodists preach. I accepted the invitation, and went. I had, before this time, kept my convictions to myself, as I was ashamed to manifest them to the despised people of God; but now, at the meeting, I was anxious to inform them of the distress of mind and agony of soul, which I had so long kept concealed. When I told some of them that I was determined to seek the religion of Jesus, they invited me to attend a class-meeting, held at noon, during the intermission. After much persuasion, I consented. In this meeting my heart was overwhelmed with grief for my past sins, which were set in array before me. I burst forth into a flood of tears, and, so great was my grief, that I could not utter to them my desires. I returned home with a heavy heart, laden down

with guilt and sin. I attended meeting again in the evening, but found no relief—my burden still pressing me down, so that when the meeting closed, I felt that I could not return until it was removed, but said nothing about my feelings to any one, until the preacher, Br. George Fairbanks, came and spoke to me, wishing to know if I truly desired religion ? I told him I did. He then asked me how long I had felt the importance of it. I told him, as nearly as I could, what my feelings had been for several months past. The brethren then tarried and prayed for me. After this I requested the class to remember my case before the Throne of Grace, and returned home, as I came, without any relief in my mind. The next morning I went to my closet, shut to the door, and bowing before the Lord, and giving myself to him, I resigned my all into his hands, for him to live and die. At that moment, light broke into my soul. My burden left me, and a voice said unto me, ‘Thy sins, which are many, are all forgiven thee.’ O what love immediately sprung up in my heart ! Joy unspeakable filled my ravished soul ! I now left my closet and went to work, and truly did I feel that heaven was reconciled to me. I said nothing to any one until my eldest sister came up stairs, and said, ‘Elizabeth, how do you now feel in your mind ?’ I told her that the Lord had pardoned all my sins, and she rejoiced with me. Lydia, knowing what my state of mind had been for some

time past, felt to sympathise deeply with me, as she had often prayed that God would have mercy on my soul. Notwithstanding my conversion was so clear, and my evidence of it so bright, Lydia leaving home to visit a friend, the very day the Lord converted my soul, I was soon tempted, and began to doubt whether I had been truly converted to God. Satan, that arch enemy, who goes ‘up and down the earth’ to deceive the people, strove with me, desiring to sift me as wheat ; and not being acquainted with his devices, and having no one to instruct me, my mind was brought into darkness, and I almost gave up all hope of ever being happy again. I thought, however, that I would not leave off praying, and therefore resorted to the Throne of Grace, all weighed down with doubts and fears. That God who converted my soul, again appeared to my relief : my doubts and fears were removed, and I again rejoiced in the God of my salvation. And from that time to the present, I have never doubted my true conversion to God. It was soon noised abroad that I was a Methodist, and *that* was not a false report in the least. Although I had not then joined them, yet my heart was with them, and as soon as an opportunity presented, I offered myself to the church to join on trial for six months ; for this step I have ever felt grateful to God. I now felt that this people was my people, their God my God, and with them I resolved to live and die.

“I soon learned that the christian’s life was

a warfare, and if I would reign with Christ in glory, I must fight and endure hardness as a good soldier of Jesus Christ, while combating with foes without and foes within. A knowledge of these enemies led me to see that I must put my trust in God alone. I tried to do my duty and testify of the goodness of God wherever an opportunity presented, and the Lord blessed me much in so doing. But I found that my foes within, or the evil corruptions of my degenerate heart, were more to be feared than those without. Pride and levity were my greatest besetting sins, and to check these unholy principles, I found that I must come out from the world and be separated, and touch not, taste not, nor handle sin in any of its forms. My bible informed me also that I must be holy, or I could never see God's face in peace ; and while meditating on the importance of this inestimable blessing of holiness, many passages of scripture which referred to this blessing, occurred to my mind ; such as follows :—‘ This is the will of God, even your sanctification.’ ‘ And the very God of peace sanctify you wholly : and I pray God your whole spirit and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.’ ‘ Rejoice ever more. Pray without ceasing. In every thing give thanks ; for this is the will of God in Christ Jesus concerning you.’ ‘ Be ye therefore perfect, even as your Father which is in heaven is perfect.’ ‘ Blessed are the pure in heart : for

they shall see God.' 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength — and thy neighbor as thyself.' I was then rationally convinced that the blessing of holiness, or perfect love, was attainable in this life, and I strove to seek it.—Sometimes my convictions were so deep, that it seemed to me, I could not live another day without the enjoyment of it, and at other times my mind wandered from the subject, and was so far drawn off by worldly objects that my conviction for it, appeared to have left me for a season. Not being satisfied with what I now enjoyed, I began to examine myself, and found that my faith was weak, often doubting whether such a great blessing could be obtained by such an unworthy worm as myself.

"Thus I lived, day after day, and month after month, until more than one year had expired from the time of my conversion. Then, by the assistance of my heavenly Father, I was so enabled to seek as to find that blessing, which I had so long desired. My experience in obtaining this state of grace I will now try to relate. September 25th, 1824, Br. J. Perkins came to our dwelling to visit the family. He soon began to question me concerning the great blessing of holiness. At this time my mind was not so powerfully exercised with regard to it as it had previously been. But as he began to expostulate with me to seek for the blessing with

all my heart, and to seek it *now*, my mind was powerfully exercised about my own state, and I felt more than ever the necessity of making a full surrender, and of having my sinful propensities no longer existing in my heart. After Br. Perkins had retired from the house, I immediately resorted to a secret place. There I prayed and agonized with the Lord until my faith began to increase. Then I believed the blessing of perfect love was in reserve for me, and also, that God was about to bestow it upon me. I wrestled, prayed, and yielded all up to him, relying upon the merits of Christ, with a sure trust in the cleansing power of the Holy Ghost. And the very moment I could realize that I had entirely given myself into his hands, firmly relying on the blood of sprinkling, the cloud broke, and peace and joy flowed into my soul like a river. I felt as I never had before, crying, Abba, Father ! my Lord and my God ! I stood for some moments, and praised God for his astonishing goodness, manifested to such a worm. I then returned to my work, saying nothing about this second blessing,—perfect love shed abroad in my heart—until an opportunity presented itself to declare it to my sister; she being the only professor of religion in our family, except myself. I related to her my new experience; and my heart was immediately so filled with the love of God, that I could not, for some time, attend to my ordinary duties. I now truly felt that my sins were not

only blotted out, but that my heart was entirely cleansed from inbred corruption, and my soul filled with all the fullness of God. I was truly humbled under a sense of the mighty power of God : and pride, which before this had been my greatest besetting sin, I now felt was rooted out.

" Fears, however, soon began to trouble me, that I should not hold fast whereunto I had attained, but should lose this blessing. I thought too, that it would have been better for me never to have experienced the blessing of full salvation, than to make shipwreck of this faith. But amidst all these temptations of the enemy, I realized that *that* God who had delivered my soul from the thraldom of sin, and perfected it in love, was able to keep and preserve me blameless unto the end, should I but trust in him as I ought. I lived in a peaceful state of mind for some time, almost as happy as I could be, and remain on these mortal shores. I felt that what I experienced in receiving the blessing of justification, was only as a drop out of the ocean, when compared with this blessed fullness imparted to my enraptured soul. I now found that my confidence and faith in God were unwavering. I was not at this time as easily moved by trifling things as I had been before. Thus I sailed along, week after week, and could sing with the Poet —

' Not a cloud did arise to darken my skies,
Or hide for one moment the Lord from my eyes.'

" After a few weeks had elapsed, my trials began to be very severe, and my mind was in great heaviness through manifold temptations. In this state of mind, I resorted to a Throne of Grace as often as possible, and in answer to agonizing and fervent prayer, my heaviness left me: and so by degrees, my soul rising in triumph, grew more and more happy — insomuch that I could rejoice almost continually ; thus obeying the precepts of the Apostle, to ' Rejoice evermore : Pray without ceasing, and in every thing give thanks ; for this is the will of God in Christ Jesus concerning you.' I could also sing with the Poet —

' Not a wave of trouble rolls
Across my peaceful breast.'

" Although four years have now elapsed since I experienced this great blessing of entire holiness, yet I trust, through the tender mercy of God, that I have never, for a moment, lost sight of it. It is now sweeter than music to hear it held forth as taught in the Bible, and conversed upon by the lovers of Jesus. May I never lose what I have gained ! but with holy courage, press after more and more of the fullness of God's unbounded love ; that I may know what it is ' to comprehend with all saints, what is the breadth, and length, and depth, and height of the love of God ; ' that he may present me with

his glorious church — ‘not having spot, or wrinkle, or any such thing;’ ‘to whom be glory, and majesty, dominion, and power, both now and ever. Amen.’ ”

CHAPTER II.

SANCTIFICATION was the great theme on which she best delighted to dwell through life. On this rock she planted her feet with implicit faith in the atoning merits of Christ, and all the opposing powers of earth and hell, never moved her from this faith once delivered to the saints. She had undoubtedly more deeply and extensively explored, by faith, the unfathomable treasures of divine grace than most christians, and consequently had large possessions of the unsearchable riches of Christ. On the nature of pardon — the evidence which accompanies it — the witness of the spirit, as well as the blessing of entire sanctification — the necessity of obtaining those precious and promised gifts, and the manner in which they were to be received, were subjects on which she delighted to improve, in all her exhortations and teachings. The whole plan of salvation by faith in Christ unfolded its beauties and glories to her understanding, in a manner that surprised hundreds who listened to her instructions.

Her sister Lydia, being a companion with her in her christian warfare, during her early pilgrimage, informed me that she never partook of the vain amusements of the world, like many of her age. To balls, pleasure parties, and novel reading, she was an entire stranger : still there was an aching void in her heart that the perishable things of earth could not satisfy. Many there are, who try to satisfy their immortal spirits with those phantoms which the world calls pleasure ; but in pursuit of them, they find them but painted bubbles on the wave, which break at the first touch. And still thousands have become intoxicated with sensual pleasures and gratifications ; having their minds inflated with novel and deceptive reading,—becoming entirely disqualified to listen with profit to the sound of the gospel,—to read God's word with attention, or to meditate prayerfully on those things that pertain to their peace. With none of these poisonous sins was the subject of this narrative afflicted. Her parents, although not pious, had carefully watched over their daughter's conduct, and had restrained her from polluting her mind with these wicked influences ; hence she was the better prepared to appreciate the infinite love of God in the gift of His son, to a lost and perishing world, and to taste and see, for herself, that the Lord was good.

While under conviction, which weighed down her spirits for some time, she made the

Bible, and the Life of Hester Ann Rogers, her chief companions, as I learned of her sister, who, taking the deepest interest in her spiritual welfare, led her to the place where God's servants were preaching "good tidings unto the meek ; binding up the broken hearted ; proclaiming liberty unto the captives, and the opening of the prison to them that are bound."

It is an inestimable blessing to a poor penitent sinner, when his spirits are sinking under an intolerable load of guilt, to have a friend who careth for his soul, to pray for him, and lead him to Christ. Many have grieved away the Spirit, for the want of some friend to encourage them, and are now in the broad way to destruction ; and many, it is to be feared, for the want of these human instrumentalities, are now beyond the reach of hope.

Her sister said, "I saw nothing very special upon her mind until in the fall of 1824, when, on my return from my frequented place of prayer, in a grove, which nearly overshadowed my father's dwelling ; I met Elizabeth with a Testament in her hand, coming out to join me in my devotion. We went back, and, after reading a portion of God's word, we fell upon our knees together for the first time ; she here offered up an earnest prayer to God for salvation ; and I never call that season to mind, but with the deepest sensations of joy. For several days after this, her mind was like the troubled ocean. The Bible and Mrs. Rogers now be-

came her chief study. Soon after this we both went some distance to meeting, and so great was her distress, under the sermon of Br. Fairbanks, that she felt that the ‘pangs of hell had got hold upon her,’ and said to me, that she did not feel as though she could get home. After the brethren and sisters had prayed for her at the evening meeting, we repaired home, retired to our bed-chamber and knelt before God. Never have I seen a more humble and penitent person than she was : the fountain of the great deep of her heart was all broken up. The next morning she arose, and soon informed me that she was happy in God, while her very looks, and actions, indicated a thorough change ‘from darkness to light, and from the power of sin and Satan unto God.’ O what a blessed morning ! What a joyful hour ! My heart now beat higher for heaven than ever — my painful struggle for her salvation had ceased — we now walked hand in hand, taking sweet counsel together, possessing one hope, one heart, one mind, and one voice : it was heaven on earth begun !”

These two sisters were inseparably joined in heart after their conversion, and their active piety was remarked, when young, in all the churches where they were known,—exhibited, as it was, in their zeal for souls—at camp meetings, quarterly meetings, and in the performance of all their christian duties. They were the means of breaking down much of the pre-

judice which had long bound the female tongue in silence.

I have thought proper to dwell longer in this memoir, on her experience, than is usual, hoping it will prove a blessing to many in whose hands it may fall, who, being deeply convinced of sin, are inquiring what they must do to be saved.

Having experienced religion, and being determined to do every duty in the fear of God, she united with the church on trial, and was baptized by Br. Hazelton, colleague of Br. Fairbanks, on Needham circuit. So contrary was this proceeding to the wishes of her parents, who had been trained up in the Unitarian faith, that it brought out a little opposition against her from them. But this she endured with all that fortitude and perseverance which should ever characterize the saints of God; who, under some circumstances, are called "to forsake houses, and brethren, and sisters, and fathers, and mothers, and wives, and children, for Christ's sake." Notwithstanding all that tender regard and parental affection which had ever marked her parents, while training their daughters in the practices of good morals, and in virtue's path, yet so contrary was the faith which their daughter had embraced, and designed, by the grace of God, to contend for, and persevere in, that it caused a division of sentiment in the family for a season, and their former harmony was somewhat interrupted. The Methodists at this time were held in utter

contempt by most of the inhabitants in the town of Bolton, and, considering these circumstances, it cannot be a subject of wonder that they wished to rescue their daughter from the supposed stigma, brought upon her by following these supposed fanatical preachers, who had come thither "to turn the world upside down." And what might have farther disturbed the feelings of the parents, was the fact of Elizabeth's being so sanguine and persevering in her resolutions to serve the Lord, and doing every duty without consulting the feelings of her parents: they very probably thought her obstinate and refractory. I think Elizabeth lamented, in after life, that she had not treated her parents' restrictions in religious matters, with more respect. I know not but she was always a dutiful child in all their requirements, except in her religious duties. In the performance of them, she always chose "to obey God rather than man," feeling that her obligations were infinitely higher to obey the laws of her Maker, than the laws of man, when they conflicted with each other. Her sister writes, touching these matters, as follows:—"Our parents taught us to regard the Sabbath, to avoid evil company, wishing us to be respectable in the world. But they, not participating in our joys, having not as yet escaped from the bondage of sin, nor believing in our faith, caused storms of sorrow often to fall heavily upon us. But Elizabeth, like the rock in the midst of the tempestuous

ocean, stood unmoved and unshaken through them all — continuing to adorn the doctrine of God her Savior, by attending to every known duty, while she lived in Bolton, — a period of about nine months after she obtained saving faith in the Lord Jesus Christ.” Thus choosing “ rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproaches of Christ greater riches than the treasures of Egypt ; for she had respect unto the recompense of reward.” While she remained in Bolton, she attended meeting on the Sabbath in Marlboro’ and Harvard, where they enjoyed circuit preaching and lectures — class and prayer meetings were held in Bolton, which she attended.

Some time after her conversion she acquired the trade of a tailoress, with sister Asenath Sawyer (now sister Fuller), who had come out and united with the little despised company of Methodists. This was a favorable opening of Providence for Elizabeth ; for she was now favored with an opportunity of enjoying all the means of grace far and near, unmolested ; and also of exercising her gifts and talents to the best of her ability. Said this lady to me, in a letter, “ We had some persecution, but this only served to strengthen us. Elizabeth was very firm and persevering — I think that she was a very devoted christian, ever after she experienced religion.” Most persons who experience religion when young, have seasons of

backsliding, but I think it may be said of her that she ever pressed forward "to the mark of the prize of her high calling which is in Christ Jesus." In the spring of 1825, the family moved to Lunenburg, where the parents now reside. Elizabeth accompanied them and spent the summer and fall at home. Here she enjoyed the means of grace among her own people, by walking almost four miles to hear the gospel preached. She soon became much attached to the little flock, and they to her; they cheered her on in her pilgrimage journey, amid all the little trials and difficulties, through which the Lord called her to pass. It was during the fall of this year, that she experienced the blessing of entire sanctification, which opened in her mind such exalted views of the infinite goodness of God, that she looked back upon this exhibition of His mercy with the deepest interest, and with the most devout thankfulness to God, for his unspeakable gift, in communicating this priceless treasure to her heart. The joys of this blessing were so transporting that she often broke out in the language of the Poet, and sang —

"I'm happy, I'm happy, O wonderous account,
My joys are immortal—I stand on the Mount.
I gaze on my treasure and long to be there,
With Jesus and angels, my kindred so dear."

This fall also her father experienced a pardon of his sins, and united with the Congregational

Church in Fitchburg. Probably he was converted in answer to the many prayers of his two oldest daughters, who had made their parents the special subjects of their prayers, ever after God had converted their souls. These two new manifestations of God's unbounded goodness—the conversion of her father, and the sanctification of her own soul, were themes to which she ever referred with great delight. And these manifestations of divine grace which were given in answer to prayer, encouraged her to believe that God would convert the whole family, in answer to the prayer of faith.

God having lit up the lamp of perfect love in her heart, she also felt encouraged to witness to a dying world, God's willingness to sanctify the church, that she might be "perfect and entire, wanting nothing, and be found without spot or wrinkle, or any such thing." She felt a high sense of duty devolving on her to extend the influence of this great light as far as the providence of God should permit. The winter following she returned to Bolton and finished learning her trade, and returned home again the next summer. To show the estimation in which she was held at Bolton, this incident may be noticed. When about to take her final leave of this place, one brother of the church said, "If sister Arnold leaves us, our little class will go down." After her return, said her sister, "Once more was I favored with her society: over hills and through pastures green, did we

often make our way to the old Meeting-house in Lunenburg, and many were the delightful seasons that we enjoyed in that house of prayer. I think none can say, with whom she was acquainted, but that her's was a life deeply devoted to God. Although she had some sore conflicts with the enemy, who hurled against her his fiery darts, as he ever does at the faithful child of God ; yet in the strength of Jesus—the captain of her salvation —she boldly and perseveringly pursued her journey onward towards the haven of her eternal repose."

Elizabeth remained at home and in the vicinity, this time, almost two years, working at her trade from place to place, attending upon all the means of grace, and recommending the great salvation which she so fully enjoyed, to all around. Being among different denominations of christians, she had often to contend with those who violently opposed the doctrine of holiness, believing it impossible to live in this state of probation without committing sin ; but she held on in the even tenor of her way, not however, without hearing jeers and derisions, as *being perfect, living without sin, &c.* But during these two years, she got a strong hold on the feelings and sympathies of the community, and so popular was her talent for exhortation, that the orthodox deacons, in some places, broke the bands which bound the female tongue in public meetings, and invited her— even going to her seat, and requesting her — to

speak of the wonderful things of God. This course was very uncommon in those days, among that class of christians, who had been taught that it was a shame even for a woman to witness for God in public.

She taught one or two small schools during her stay at home this time. In the performance of this duty, she became very much interested in the welfare of children. This sentiment was deeply impressed upon her mind through life. Having been deeply convinced of sin at the age of six years, she believed early piety ought to be inculcated among the youth. Some of her greatest struggles for the salvation of sinners, were for the youth. Often has she gone into the congregation and led these little lambs to the altar of prayer, and often too, has she been heard to rejoice over the conversion of these little ones. In the language of the Savior has she frequently cried, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Rev. Joel Knight taught school in Lunenburg while Elizabeth was at home, and had a precious revival in his school, and out of it. This was a very interesting time to Elizabeth, who was ready to co-operate with him, and the church, in promoting a work which resulted in the salvation of many souls.

Elizabeth had a number of correspondents at this period of her history, to whom she frequently wrote, but none of her letters were preserved as I can learn. Her sister Lydia, to

whom she often wrote, and to whom she un-
bosomed all her feelings and trials, has not pre-
served her letters or writings. This fact I
deeply regret, as I expected to find much of her
experience in this sister's possession, which
would have greatly enriched this little volume.
The want of materials from this source, caused
me to abandon for months the idea of writing
out this memoir. But as Lydia spent much
time with her at home and abroad, from the
time she experienced religion until she was
married, and as she kept a journal of her own
life, noting down the most important facts which
occurred when with her sister, and as she has
kindly forwarded them to me in a letter, with
liberty to make what use of them I may think
proper, after much prayer and meditation, with
great distrust of my ability to write a book for
the public eye, I have concluded to proceed,
and do the best that I can under the circum-
stances, hoping my well meant endeavors will
not be altogether in vain.

In the spring of 1828, the subject of this no-
tice left again the parental roof and took up
her residence in South Oxford, now Webster.
The following is a sketch of it in her own lan-
guage :—" In 1828, I removed to Oxford with a
family of my acquaintance whom I dearly loved.
There I formed a happy acquaintance with
most of those who had recently experienced the
love of God shed abroad in their hearts. They
were lively and animated with zeal, but as only

a few of them had been long in the way, they were not much established, and said but little on the subject of holiness, which I delighted so much to hear conversed upon ; therefore I knew not whether it would be prudent for me to say anything about it. Knowing, however, that the Lord always had blessed me when I spoke upon this subject, I endeavored to let my light shine here also, thinking possibly that others might be brought to partake of the same blessing ; and, blessed be God ! it was not in vain, for there have risen up many witnesses within about one year who can testify that the blood of Jesus Christ cleanseth from all sin. And there are many more who are seeking after this blessing, and it is my prayer that they may not rest till pure within."

Had she yielded to temptation, refusing to bear this cross, and reasoned with flesh and blood, saying nothing about this great work of grace in her soul, she would undoubtedly have been shorn of her strength, and entirely lost the blessing. God has never lighted up this flame of perfect love in our hearts to be covered under a bushel. Unless we consecrate all to God, and obey all his commandments, giving him glory for his rich mercies, we cannot long enjoy them. For if we are ashamed to confess His blessings before man, God will not think us fit subjects to retain them. But Elizabeth, resolving to do her whole duty in the fear of God, leaving consequences with him, not only re-

tained the evidence of sanctification in her own soul, but was probably instrumental in the hands of God of leading many others to this inexhaustible fountain of God's fullness. Br. Henry Davis, of Dudley, who is now a living witness of entire sanctification, employed Elizabeth to work in his family a few days, when he was a bigoted Calvinist. He sharply contended with her against the doctrine of christian perfection in this life, and plead strongly in defence of sin, in all believers, through life. Soon, however, he was so powerfully convinced of his error by her scriptural arguments and christian deportment, that he renounced his Calvinistic creed, moved his relation to the Methodist Episcopal Church, experienced the power of this second blessing upon his own soul, and is now one of the most efficient advocates for christian holiness, by his life and conversation. He expressed to me, since the death of Elizabeth, that this change in him was brought about by the faithful labors, and consistent practice of Elizabeth Arnold. Since that event, his household and house have been consecrated to God, and many souls have been converted to God under his roof. While the doctrine of holiness was spreading in Dudley, Br. Hezekiah Davis, since a popular local preacher, who was then a Congregationalist, having caught the sound of free and full salvation, came over with others of his brethren, and united with the Methodist Episcopal Church. Thus the leaven of holiness

spread among the people of the different denominations. Her sister says again, "In my old manuscript of June 1, it is written :—Received a letter from my dear sister yesterday, which informed me that she is continually happy in the love of God ; that 'not one cloud does arise to darken her skies, or hide, for one moment, the Lord from her eyes.' We here see that she stood firm in the doctrine of sanctification. She informed me that when she first went to Webster, the little handful of Methodists in that place and Dudley, all met for class-meeting in one small room in Howard's Village." August 3d, says Lydia, "Elizabeth writes that she intends to go to Northbridge camp-meeting, and then return home with me and visit her parents." Camp-meetings were a means of grace that she always enjoyed, and took much pains to attend. At these meetings, it was her object to seek out the penitent mourner and urge such to the altar of prayer, and to press the importance of entire sanctification upon the church ; in the performance of these duties, her own soul shared largely in the blessings of full redemption in the blood of the Lamb. After the camp-meeting closed, she made her proposed visit and returned again to Dudley, where she was at this time residing. Lydia writes, "A trying time indeed it was in parting with my dear sister. She started this morning for Dudley : I never saw her so ripe for heaven. We have agreed to read the same chapter daily, be-

ginning at the first chapter in Romans. Here we see how this valiant child of grace run the race set before her in the gospel. "She seemed to tarry for nothing."

During this year she persuaded her sister Lucy, younger than herself, to go to Dudley, board with her, and go to school in the Academy ; contributing what little her means would permit for her benefit. She always considered it more blessed to give, or do a favor, than to receive one. Lucy will ever have reason to bless God, and gratefully remember her sister, for that solicitude she manifested for her temporal and spiritual welfare. It was during her stay at this school, that the first bud of grace sprung up in her heart. Lucy could not be made to believe that she experienced religion here, until some years after this, when the Lord appeared to her, and her husband a second time ; then she dated back her experience to the time when in Dudley, under the care of Elizabeth. Elizabeth worked at her trade during the year, excepting when she would take time to attend upon the more public means of grace, on every part of the circuit. This year the work of God revived powerfully under the faithful labors of the servants of God, who then preached the gospel there. The first letter from her pen, of which I have any knowledge, is the following. And here I would say again, this is the only letter preserved by her sister during a correspondence of almost twenty years. This is to be the

more regretted, as their correspondence was almost exclusively upon religious subjects, containing the exercises of their minds, trials, progress in holiness, &c.

“ DUDLEY, JULY 13, 1829.

“ *Dear Lydia,* — Once more I am permitted to use my pen in order to write you a few lines. As it is now ten o'clock in the evening. I must be brief in what I write ; and may the Lord help me ! Since I received your last epistle, I have been striving to serve God with my whole heart, and yet, I feel my short comings from day to day. For about two weeks past, my soul has been drinking deeper and deeper into that ocean or fountain of love, which has neither bottom nor shore. My peace I think has been more constant recently, than ever before. My evidence is still bright, and the prospect of heaven oft-times heaves in view. I am saved from needle-s anxiety, and can believe in God's promises easier, and trust in the merits of Christ with a firmer reliance than formerly. I do believe, if faithful, I shall bloom in the paradise of heaven. Transporting thought, sister ! Last evening our meeting was attended with divine power : it was a class-meeting. Two unconverted attended, and their hearts were melted ; one of them we trust found peace in believing before the meeting closed — we hope the other soon will. May God move on the work, and sinners be born into the kingdom of

Christ this year. We have four good, faithful preachers on the circuit this year. My sister Lucy will tell you all about them. A Sabbath school will soon be established here, and we hope it will be crowned with lasting good. May the spirit of the Eternal God rest on all our undertakings and efforts to do good to Israel ! I would now inquire relative to the prosperity of your soul. I trust you are still moving upwards, towards heaven — O live faithful and follow on to know the Lord, and you shall know his goings are prepared as the morning. No doubt you have been expecting the salvation of some of our friends, but as yet, have not had your expectations realized. But my dear sister, God is faithful and powerful, to impart His blessings to all that believe in His name. I want you to continue to pray for our friends and fellow mortals. O when I realize the worth of an immortal spirit, which must run parallel with eternity, I am astonished that I am no more fervent in prayer, and no more engaged for the salvation of precious blood-bought and eternity-bound souls. Still I think almost every day witnesses my greater deadness to the world and all things below the skies. I am trying to be prepared for the day of trial, when the cold hand of death shall grasp this mortal lump of clay, that my immortal spirit may take its flight to the regions of the blessed. Yes, I this moment feel, (although unworthy, yet very happy,) that my inheritance is incorruptible,

undefiled, and will never fade away. The time has now come that I must part with my dear sister Lucy : it is hard, but I hope it will be for the best. We have taken great delight in each other's society since she came to Dudley. We have walked to the house of God together, from time to time ; have heard the gospel preached in its power and purity, and I trust we have both profited thereby. May God seal instruction to our hearts that we may so live on earth, that if we meet no more below, we may meet in heaven. My heart is penetrated at the thought. Farewell ! — be faithful, and declare a full salvation to all around. May God speed you on in your heavenly journey. Yours, in the best of bonds,

E. A. ARNOLD."

She wrote the following letter to her mother :

" DUDLEY, AUGUST 14, 1829.

" *Dear Mother*,—I now sit down to write you a few lines, to let you know that I am in good health and in a state of prosperity. Doubtless you have been expecting me home ever since Lucy returned ; but I would say, that I have now concluded to wait until after our camp-meeting at Pomfret, which commences in two weeks from yesterday. Please invite, from me, some of the brethren and sisters of Lunenburg, to come to this meeting ; as it will be but little farther for them, than to go to the Woodstock camp-meeting. * * * * I have not much

news to write, except that religion flourishes among us, and around us, on the circuit. In a town joining this, a glorious revival has commenced. I heard Br. Hyde, our Presiding Elder, say that in one little village, in that place, the people were all converted to God. Glorious news, indeed! What, my dear mother, is more heart-cheering than to hear that sinners are coming home to God? I still have it in my heart to tell you that I love the Lord in all his ways. I delight in his service, and feel determined to land my soul in the happy abode of the blest. O my dear mother! time is short, and what we do, we must do quickly. We are hastening to a long and fathomless eternity. It therefore becomes you and I, as rational and intelligent creatures, to be ready, and prepared to go forth and meet the Bridegroom. May God Almighty help us! Farewell. Respectfully,

ELIZABETH."

CHAPTER III.

AFTER the Pomfret camp-meeting closed, she returned home again to visit her friends in Lunenburg. She always made it a rule, to visit her parents once or twice a year, however far she might be separated from them. She felt a deep solicitude for their spiritual and temporal welfare ; and could not be denied the privilege of seeing them, as often as practicable, that she might render them some assistance, if possible, in their progress towards heaven. During this visit she persuaded Lydia, her eldest sister, to accompany her to Dudley, and learn with her the trade she had herself chosen. October 6, Elizabeth and her sister both went to Dudley, and made it their home, in the family of Br. Dwight ; and very highly did Elizabeth always speak of the piety and good regulation of his family — from which have risen two Methodist Preachers, and one Preacher's wife. Lydia writes — “ I found a good society of well engaged Methodists, and some sanctified souls among them. There was

not, at this time, much stir among the wicked ; but the cry for holiness was intense. Here I found sister Elizabeth woven into the affections of this dear society. We went from place to place to work, and I noticed all the movements of my sister ; and many a time did I hear her pleading with the sinner to turn to God and live, holding up to their minds the loveliness of Jesus. She ever seemed in earnest to accomplish what good she could. Although her cares were sometimes very perplexing, yet they never appeared to disturb that heavenly blessedness within. In December there was an appearance of a revival again in Dudley." January 10, I find written : " Just returned from Thompson, in Connecticut, where we resided about four weeks. It was a refreshing time. Here my sister labored faithfully for the salvation of perishing souls. We had some powerful displays of God's saving mercy. The people in Masonville, and in a place called Mount Hunger, should these lines ever fall into their hands, will call to mind the pious efforts of Elizabeth. She never appeared to be weary in well doing, but with heaven in view, pressed her way onward through every obstruction. It now being more convenient for our work, we changed our boarding-place from Br. Dwight's, who lived in the centre of the town, to the Marino village, in the east part of the town. This village stands on the west side of a small river which separates it from Webster. Here, for

some time, the gathering cloud of mercy had hung over the people, but it was now to break upon them ; the stubborn heart was penetrated with the Spirit of God. Here my sister did not fail to exert every power and faculty of her soul for the good of others. Nor did she confine her efforts to the perishing sinner ; but the sick and the dying, and the poor of this world, shared a portion of her sympathies, so far as means and time would permit. So kind and sympathetic was she among the distressed of every class, that I have heard it said of her, ‘Elizabeth will never want any good thing.’ ”

No person with whom I was ever acquainted, had greater sympathy for the poor, the sick, and the dying, than she had. A poor beggar was never turned away from her door hungry, neither were the sick and dying ever neglected by her, so far as it was in her power to comfort and assist them. So conversant had she become with the sick in her latter days, and with the nature of some diseases, that her counsel was sought for, in difficult cases. Her remedies were mild medicines, with strong faith and ardent prayer. I think it will be emphatically said of her in the judgment of the great day, “Come unto me ye blessed, &c. ; for I was hungry and ye gave me meat, naked and ye clothed me, sick and ye visited me,” &c. January 27, 1830.—Lydia continues : “ Just returned from West Woodstock to the Marino village again. We have been absent two weeks

— such glorious displays of God's power, I have never seen before. Sinners on every hand are coming to Christ for mercy. The tears of the penitent flow plentifully. Twenty-six scholars in Br. H.'s school, have already given their hearts to Christ. They cling around Elizabeth and myself, as if loth to let us go. O may we meet these lambs in that better land. Here my dear sister waxed valiant in fight. The congregations not being accustomed to hear females improve in public, listened again and again, with the deepest attention to her powerful exhortations, songs, and prayers. Nothing seemed to be left undone by her which she could do; having strong confidence in God, and a holy boldness, she never fainted by the way." Feb. 8. — The work of God is reviving all around us. There is such an outpouring of the Holy Spirit, that we have a meeting somewhere every night. In Dudley, fourteen rose for prayers last night, and the number soon increased to about fifty. My sister took a deep interest in this revival and a very active part. The welfare of the rising generation was much impressed upon her mind. The Sabbath school scholars, especially at Dudley, cannot forget her unwearied exertions for their spiritual and everlasting good. In March, April and May, she kept up the good fight of faith, and many were the precious seasons of grace which she enjoyed." January 31, 1830, Elizabeth wrote home as follows:

"*My dear Parents,* — I expect, by this time, you are almost impatient to hear from us. We are in good health, and at present, prosperity is our happy lot and portion. We have left our former boarding place, and now live in the Marino village, in the family of Br. Pachen. This is a more central place for my business. * *

* * * I now come to the most important part of the news. The Lord is reviving his work among us most gloriously. Sinners are coming and embracing the truth as it is in Jesus, from almost every village. Yes, my ears have been saluted to-day with the sound of new-born souls. We have been to Oxford the week past, and have just returned to hear what God has wrought among the people during the week. There is now but little opposition to the revival, and the work is rapidly spreading through the place. I expect what has been done is but a prelude to a great and glorious shower. The penitent sinners are groaning under the burden of sin, while saints are rejoicing in the God of their salvation. I have been at Woodstock to work. About 50 souls in that place have been recently translated from darkness to light, and are now happy in God's pardoning love ; and I heard to-day, by Br. Sabin, that it appeared as if the work had but just begun. The tall oaks of Bashan are bowing : the North is giving up, and the South is not keeping back. It is God's work, and it is marvellous in our eyes. We live in an age

when the gospel is preached in purity, and attended with power. Who can stand against such light and knowledge, and not yield to the dictates of the Holy Spirit? Dear father and mother, I view the religion of Jesus as my greatest consolation. Although surrounded with the comforts of life, and prospered in my temporal concerns, yet they do not draw my affections away from Him who is the Author of them all. I do realize that God is good to us, and that he orders our way for us in a miraculous manner. I have many solemn reflections, thinking it possible we may never meet again, on the shores of time. Life is uncertain, and you, my dear parents, are gliding down the stream of time, and must soon be called to try the realities of death, and an unbounded eternity. Though we, your children, are young, yet how often is the flower of youth blasted, and their fond expectations cut off by an early grave. I believe it is natural for parents to feel a greater anxiety for their children, than children can feel for their parents. Doubtless this is the case with you; but I hope you will borrow no needless anxiety about us, for we are blessed with friends all around, and what is best of all, Jesus, the sinner's friend, is our friend, and one 'that sticketh closer than a brother.' I am as much determined to stand fast in the liberty wherewith Christ has made me free as ever. I know of no idol in my heart. I know of nothing so delightful as religion, and I do not,

neither have I ever lamented, that in early life I sought my Savior. How many snares I might have fallen into; ere this period of my life! I might have caused you to mourn, and to wish that I had never been born, had not the principles of religion early imbued my heart. Since I commenced this epistle, I have attended meeting, and a man of much influence, who has been groaning under an intolerable load of sin during the week past, was set at liberty, and seven more rose for the prayers of the church. The work of God is going on powerfully here. I really wish you would come and see for yourselves, for I cannot tell you one half. O my dear father and mother! do you not delight to hear such glorious news? and are you not striving to trim your own lamps, and fill them with oil, lest they should go out? I humbly hope you are. God has spared your lives many years, and crowned them with many blessings; and I pray that, in return, you may give your hearts, without reserve, to Him, and so live the remainder of your days, as that you may bring honor and glory to His name, and receive that enjoyment which constantly flows from believing in his promises. O may your last days be your best days, and may you at last come down to the grave rejoicing, having a well-grounded hope of immortality beyond the grave. Here I must close, hoping these lines will find you enjoying good health and prosperity. Lydia and myself wish to be remem-

bered to all our friends. She enjoys her mind well, and so do I, and we ever remain your affectionate children in the flesh,

"E. A. ARNOLD."

She wrote the following letter to her sister Lucy:

"DUDLEY, APRIL 4, 1830.

"Ever dear and affectionate Sister,—Once more, through the blessing of God, I am permitted to use my pen to write to you; being yet alive, I love to praise God and obey his divine requirements. Yes, my dear Lucy, religion is still my untiring theme. O how I love the way that leads to life and happiness, and glory beyond the grave. Did I say beyond it? yes, and this side too! I think I never enjoyed so much of the divine presence of God as I have during the last week. Although our lot, when together, was cast in a place remote from the villages, yet God, of a truth, did bless and comfort our hearts. Last evening, we came home and attended a class-meeting at Br. H. Davis's; and it is in vain for me to describe to you the glory and peace which I felt at that meeting, and do still feel burning in my undoubting heart. O my dear Lucy, I love your soul, which is immortal and must run parallel with eternity, either in happiness or misery. It seems hard to be separated in this life, but how much harder to think of a final separation. The

dreadful *thought* even, who can endure it ? Ah ! human nature would shrink at the awful idea ! I sometimes feel so much for my friends, who remain destitute of religion, that I hardly know what to do. It is not my greatest object to gain the riches of the world, but to try to possess durable riches, which cannot fade away. I often think of the many religious privileges which you enjoyed while with me last year ; whether improved or not, they are past and gone for ever. Since you left me, many of your young friends, with whom you formed an acquaintance, have embraced the Savior, and are now happy in his love. Between forty and fifty have united with our society, since our last camp-meeting. This is God's work, and it is marvellous in our eyes. God is moving in a mysterious and powerful manner in the town, and throughout the circuit. Almost every part of it, is visited with reformation. Still there are many whose hearts are yet stubborn, and to all outward appearance, are saying, 'I will not bow to his sceptre, nor yield to the invitations of the gospel.' O how I do rejoice that I sought the Lord in the days of my youth. If faithful, dear Lucy, I expect to join the blood-washed millions in singing praises to God and the Lamb for ever and ever. Amen. *Procrastination is dangerous.*

E. A. ARNOLD."

The following is taken from her journal :

April 4, 1830.—“O in what language can I praise God most acceptably, for that peace which I enjoy this morning. Truly I can say it is glory begun in my soul below. Never did I feel so completely lost to all below as at present. The world, with all its alluring charms, does not move me from the faith of the gospel ; neither do I count my life dear unto myself, so that I might finish my course with joy. O that sinners would learn to serve the Lord ! O that their eyes were opened to see their lost condition ! Willingly would I fall at their feet, and pray to God in their behalf, would it avail any thing. O that this day would witness the display of the great power of an omnipresent Jehovah in a glorious manner ! O how I long to be more conformed to the image of my Maker ! How much he has loved the world, even such a worm as myself ; and shall I not give Him my heart ? Yea, I will, and *have* unreservedly given all for Christ. *He* is my *all*. I have no idol in my heart — Jesus, the hope of glory, is formed within me, and all is peace and love. May I never leave nor forsake him.

May 3.—“This morning I feel God’s love shed abroad in my heart. O that I may enjoy more this week, than ever before.”

May 10.—“The winter past has been a time of rejoicing among God’s children. Throughout almost every part of the circuit, the people

have been visited with showers of divine mercy. Nearly three hundred souls have been hopefully converted to God, and the work is still progressing. I have been in this place more than two years, and feel much attached to the people; and when I think of what God has wrought for me, since I came here, I can hardly indulge the thought of leaving the place. I believe God will direct me, that I may be led in the path of duty.

May 15.—“This morning I feel that my heart is God’s. O what shall I render to him for his forbearance and mercy towards such an unworthy dust. Attended class-meeting at Br. Davis’ last evening. The Lord is carrying on his work in the class. Many are desiring to possess clean hearts. O that they may exercise more faith in Christ’s atoning blood! I desire that the church may be made holy. Just received a letter from my dear sister Richardson, from Wilbraham.

Sunday Morning.—“Through indisposition of body, I am not permitted to go to the house of worship, but my soul doth magnify the Lord; feeling that God is omnipresent, and always willing to bless those who put their trust in Him. I always feel my spiritual strength renewed, when I wait on Him as I ought. I find that in God is all that I need to make my happiness complete. After trying the vanities and amusements of the world, and striving to make myself happy in them, I found I was left with

nothing but an aching void, which the world, with all its fascinating charms, could not fill. I at length formed a resolution to seek my bliss in the all-atoning blood of my Redeemer. I sought with tears, night and day, for weeks and months, and did not seek in vain ; for God came to my relief, and whispered I was his. I then could

' —— read my title clear
To mansions in the skies,
Could bid farewell to every fear,
And wipe my weeping eyes.'

And although more than five years have expired since that period, yet never have I had one desire to turn again to the weak and beggarly elements of the world. But I have had to lament my little proficiency in this good cause. I realize that there is no standing still in religion. We are either progressing forward in grace and knowledge, or retrograding back to our former state. How important then to watch and pray, lest we, losing our confidence in God, and drinking into the spirit of the world, by small degrees, lose all our enjoyment in religion, and at last lie down in everlasting sorrow and woe, to dwell with hypocrites and unbelievers.

June 10.—“I am once more permitted to return home and enjoy the society of my parents and sisters. But oh! I behold some of them without God and without hope in the world !

O when will the time come, that I shall see them happy in the Lord ; knowing the joys of pardoned sin ! I long for the happy period to arrive. O that my prayers for them, during six years past, may not be altogether in vain. God and myself only know what struggles, and secret groans, I have endured for them, since the Lord converted my soul.

July 23.—“Many solemn reflections arise in my mind this morning, from what has transpired this week in my father’s house. One of our aged friends, who had lived in my father’s dwelling five years, has gone to try the realities of the eternal world. How ought this Providence suitably to affect my heart, and teach me that I may be soon called to die. O that this death may so deeply affect my heart, as that it may bring me nearer and nearer to God ; that I may enjoy more and more of the divine fullness, and be the better prepared to exchange worlds !”

I will here transcribe the last extract from her sister’s letter, sent to me ; being copied and corrected from her journal, while they were together.

August 25.—“ In company with one of our neighbors, we started again for Dudley. It was hard parting with our parents. We arrived in the evening. After one night’s rest, we went to Woodstock camp-meeting : there we freely

partook of that salvation which knows no bounds. Here many passed from the thraldom of sin, to a state of grace. I well recollect what a happy being my sister was, at that time. Methinks, I can now behold that sweet smile—that heavenly penetrating look, which was enough to convince the sinner of the reality of religion. After the meeting closed, we returned to our employment again in Dudley; and as we were engaged in many different families, we had some leisure time, which we improved in going from house to house among the people. In this duty we learned some very important lessons. Elizabeth was a help-meet to me, in spiritual things; and for years, we were of one mind. I rejoice that we were permitted to enjoy each other's society as long as we did: she was always happy.

Sept. 27.—“More than one hundred met last evening in the meeting-house for a general class-meeting. This meeting was a feast to us all. Here my sister praised God with full victory in her soul. We were engaged a few days among the ungodly, who abound in wealth, but not in grace: yet, they were willing to listen to the simple truths of the gospel. Among this class, Elizabeth did her duty, and freed her garments from their blood.

October 23.—“There was another meeting of the classes, last evening. It was thought by some to be the most powerful meeting ever enjoyed in that house. Near the close, several

went forward for prayers, and my sister, with her usual earnestness and zeal, went to the altar and poured out her soul in prayer to God for the broken-hearted. Nor were her labors in vain ; for one after another was converted while praying.

January 1, 1831.—“Went to Watch-night meeting, at the meeting-house. Br. Gould and Br. Lovejoy preached, and the power of God seemed to rest upon us all, while the hoarse claps of thunder and flashes of lightning, awed us into reverence ; feeling that God was nigh at hand. At about twelve, we all kneeled down, and continued in this position until the new year came in. Elizabeth shared largely in this feast, and was the better prepared in this meeting for her spiritual warfare. She continued to seek out the penitent mourner, and to do them good during her short stay in Dudley. After this meeting, her faith being very strong, her efforts were continued to destroy the works of darkness ; ever striking powerfully at the root of sin. Notwithstanding her press of work, she would so manage all her affairs, if possible, as to attend all the means of grace within her reach. She thought it her duty to sacrifice ease, and the pleasures of life, for a heavenly treasure, and the good of those around her. Thus she travelled on, singing victory over every foe. The brethren in Dudley cannot forget how abundant her labors were for the upbuilding of the cause of God in that place.”

The time has now come when the subject of this notice is about to take her leave of Dudley. New scenes are now about to open before her mind. By industry and economy, she had saved some of her earnings, notwithstanding she had been benevolent to the poor, and to the preachers on the circuit, who received but a small compensation for their labors in those days, when the circuits were new. I have frequently heard her tell of the poverty of some of the preachers in that place, and of the efforts the sisters had made to obtain articles of clothing for them and their wives. Living in, and about Dudley, between two and three years, she had become extensively acquainted with most of the societies in that region; going also, from place to place, working at her trade, and attending so many meetings, she had an opportunity of becoming considerably acquainted with human nature, and of exercising the gifts, which had been committed to her trust; this was undoubtedly the means of fitting her for more extensive usefulness in the church of God. The many revivals she enjoyed while there, had prepared her to enter more heartily into the work of God, in after life, which always laid so near her heart. She has often referred with pleasing sensations to the happy associations which she formed in that region, and the many refreshings which she had enjoyed, and the out-pourings of the Holy Spirit upon the people, while she was there.

CHAPTER IV.

HAVING now held correspondence with Br. Samuel Estin, for some two years, a young man who had been preparing for, but now had entered into the ministerial ranks, she felt that she needed more education to qualify her to be more eminently useful in her anticipated sphere of life. She therefore made up her mind to suspend her business affairs and go to school; thinking the providence of God had called her to this duty. She always possessed an ardent desire for knowledge, scientific and divine. Hence, March 3, 1831, her journal proceeds.—“ Started for Wilbraham from Woodstock in the stage. Remained at school one term, and returned home to my parents.”

I have no desire, neither do I think it expedient, to introduce her correspondence with Br. Estin, which was protracted; nor her correspondence with me, all of which was chaste and proper for the public eye. But that the readers may know her style and manner of writing, I will copy one letter which she wrote to Rev. Samuel Estin after her arrival in Wilbraham, a few months before they were united together to share each other’s vicissitudes.

"WILBRAHAM ACADEMY, MARCH 6, 1831.

" My Beloved Samuel :—I informed you in my last that I would write again, should I come to Wilbraham, and let you know of my changes. I am after so long a time permitted to enjoy the society which I have long desired. Through some difficulty in consequence of the badness of the travelling, I did not arrive here until the 4th inst. I am enjoying good health both in soul and body. I have just returned from class meeting to my room. We have had a heavenly time indeed.

" God has been preciously near to me, and I am much encouraged to persevere in the good old way which leads to heaven and immortal glory. Religion is well calculated to happify our souls, in all the changing vicissitudes of human life. I want more of it in possession than I now have. I do feel that Christ is an infinite fountain, and will grant all that we live, and believe for. God has dealt bountifully with you and me, ever since we became acquainted with each other. And may I not say, ever since we have had a being. I do praise God for what I at present enjoy in my poor heart. I feel that the Father, Son and Holy Ghost, is my Redeemer, Sanctifier and Comforter. I desire ever to enjoy this heavenly frame of mind, which I now possess ; pressing after more of the divine fullness. I shall need much of the grace of God to fill my anticipated station, and to keep me in the valley of humiliation. When

I first went into school some discouraging feelings arose. I felt my weakness and ignorance to such a degree, that I almost wished I had not come. But to-day, I am somewhat encouraged to pursue my studies one term if no more. I have not fully concluded what studies I shall pursue, as this is only the second day since my arrival. I find the boarding house to be a heavenly place. I think I shall obtain profitable instruction here, as well as in the Academy. The good order and regulations that are maintained, I think, are much to our advantage. O may I learn heavenly wisdom, as well as scientific knowledge.

"SABBATH MORN.—Have just enjoyed a season of prayer with my sisters, in another room. One young lady is seeking religion. May God bless her soul to-day. I expect to hear Br. Fisk preach to-day for the first time. What blessings I do enjoy. Truly, I am unworthy of the enjoyment of such means of grace, but hope I shall improve them to the glory of Him who is the author of them all. I feel nothing contrary to love in my heart, and do enjoy a measure of the fullness, but how I long for more. Will you pray for me every day, when bowed before the Lord? I humbly believe you will. Pray that the Father may give me all the promised fullness of joy, an understanding heart, and a retentive memory; that I may treasure up knowledge both human and divine. I long to see you and converse with you, face to face,

about the good things of the kingdom. But although we are separated in body,—a few miles dividing us,—yet, I believe we are inseparably joined in heart and spirit. O my brother! be engaged for God; live *to* him and *near* him continually. Never, for one moment, distrust him. Strive to be a son of consolation in very deed. I believe this is your calling. Preach, pray and exhort in the spirit, and you will have souls for your hire. I feel interested in your welfare. I believe it was a good providence that has led us to identify our interests. I see and believe this more and more. And should we ever be so happy as to have our association consummated, I will try to live and be a faithful companion; and I believe you will reciprocate my intentions. If our anticipated union is of God, we shall be happy in each other's society. According to all that is past, I have reason to believe it is of God. I am happy in this reflection. O may we be so faithful, that God may smile upon us through life; that when we shall have done with time, we may enjoy an eternity of bliss together, for Christ's sake—Amen.

"Write as soon as you receive this; informing me if you intend to go to Conference. I think of attending one day, if the way opens.

'Not life nor all the toys of art,
Nor wealth that golden load,
Can to my soul such bliss impart,
As fellowship with God!'

"Believe me your sincere friend,
ELIZABETH ANN."

She wrote to sister Eunice Adams of Dudley as follows :—

WILBRAHAM WESLEYAN ACADEMY, }
MARCH 5, 1831. }

" Dear and Affectionate Sister :—It is with no small degree of pleasure that I have the privilege of addressing you at this time. I arrived at this place in safety yesterday, much fatigued in body, in consequence of the bad travelling. When I first went into school, I viewed myself so ignorant and unlearned, as I looked over the studies I intended to pursue, that things appeared very dark ; temptations arose, and I almost wished myself in Dudley again. But the order and regulations of the boarding house are so good, and there being so many here who love my blessed Jesus, I think that I cannot be discontented in such a place. In this place, as well as all others, I find that I must watch and pray, in order to keep alive, and be entirely engaged in the things of religion. I need much grace to keep me in my proper place,—the valley of humility. I room with a young lady about 15 years of age, who has no interest in the Savior, but wishes to be happy. May I be of some use to her, and not a hindrance in so momentous a work as religion ! My dear sister, many have been the privileges which we have enjoyed together. They are now past and gone, whether improved or not. I do desire to experience a deeper

work of grace in my heart, than I ever have as yet. I know that God is faithful, who has promised, and will withhold no good thing from those who walk uprightly. O that the life that I now live may be by faith on the Son of God ; that I may, while favored with so many blessings, enjoy an uninterrupted peace of mind, and feel from day to day that my ways please the Lord. Any thing less, will never satisfy me. Religion never was designed to make our pleasures less, and I bless God it does happy my mind, from day to day. It is a cordial for every fear, a balm for every wound. I feel, while I write, that God is my Father, the Holy Ghost my Comforter, and Jesus my Redeemer. What have I then to disconcert my mind, or make me unhappy ? Methinks I hear you say, nothing. Truly, I will never be discouraged, nor faint in my mind, while blessed with so good a pilot as Jesus to help me steer my course on toward heaven. I am sensible, my dear sister, that much devolves on you. The eyes of the world are upon you, watching for your halting. Be faithful, then, to all around you. I trust you will. Never neglect your duty to those who are placed under you, in the Sabbath school. It may be, God will soon convert them to himself. O sister, let us be very humble, and fight against that dreadful monster *pride*, as much as possible. God has done much for us, and we ought, in return, to give our hearts to Him. Much is implied in this command of giving our

hearts, our affections, and our all to Him. Then we can say, ‘not as *I* will, but as *Thou* wilt.’ Glory to God that this is required in the gospel. We, as a people, believe in the blessed doctrine of sanctification, and this is Bible doctrine too, for He wills our sanctification ; that we may be set apart for His use and service. Some are saying, we cannot attain to it, in this life, but Jesus says, ‘Be ye perfect, even as your Father in heaven is perfect.’ This command, my dear E., is in the present tense, and is applicable to Christians in this world. Then, my dear friend, seek for all the fullness of God ; and may you possess the whole Deity within, enjoying a bright evidence that you are wholly His ; and so live, that others, seeing your good works, may be constrained to glorify our Heavenly Father. May you and I, if we are never more permitted to enjoy each other’s society below, meet with all the blood-washed millions, to celebrate God’s praise for ever and ever—Amen.

“I have a number of friends to whom I wish to write in different parts. Please remember me to all inquiring friends. Write soon, giving me all the news in D.

“Believe me yours in the bonds of Christian affection.”

In this school Elizabeth formed a happy acquaintance with a large circle of interesting friends, the society of whom she prized highly,

and to whom she ever after alluded with sweet delight. Among these friends she had several correspondents, but her letters are mostly beyond my reach. She became very much interested in her studies, and made respectable improvement. Religion here appears to have been her all engrossing theme. Her fervent prayers and exhortations in the prayer and class meetings, soon attracted more than ordinary attention ; and her peculiar manner of enforcing the blessing of sanctification upon her friends, melted many a heart. So persevering was she in this duty, that some of the preachers thought her immodest ; assuming rights and privileges which did not become a female ; but these feelings rose chiefly from envy, in my humble opinion. Preachers have hinted to me, knowing that she was accustomed to exhort after preaching, that they did not wish their wives to mend their sermons. One preacher in a certain town, who thought her influence not good, she being so bold, and taking so much liberty in the presence of preachers, was met by another young preacher, who was a student with her at Wilbraham, who said, "she was esteemed by all the school as pure gold without any alloy."

MARCH 10.—The journal proceeds.—"Christian benevolence is a property which we, as Christians, ought ever to possess. We may profess Christianity and benevolence too, and yet be destitute of both. The person who is possessed of this qualification, has generous

feelings, and an open and liberal spirit; desiring to do good unto all as far as his ability will admit. His hands are ever open to relieve the poor and distressed, and his heart ever responds to the calls of charity. Much, too, will depend upon the manner in which we bestow our favors, in order to receive the promised reward of our Heavenly Father. Persons deeply devoted, possessing liberal minds and feelings, will not only benefit their fellow men with their money, but by their prayers and counsels; seeking to do their souls good."

APRIL 4, 1831.—She wrote home a family letter, as she was accustomed to do; wishing to give all a portion in due season. In this letter the reader will perceive that she deeply regrets that she had not been more dutiful to her parents, while under their parental watch-care; alluding probably to the time when she experienced religion. She then thought that she must obey God's commandments, by attending to all the duties of religion, as she had been taught them, irrespective of the wishes of her parents. And, I would here observe, that she always blessed God that she united with the Methodist E. Church. But her parents, at that time being opposed to the course she took, upon more mature reflection, she regretted that she had not consulted their wishes, fearing her course might have deeply prejudiced her mother against religion, and might have proved an hindrance to her salvation. She, wishing now to

remove every stumbling-block out of the way, made the following concessions ; as her prayers for many years, had not, as yet, been answered in the conversion of her soul. She never thought, however, in religious matters, the parents' authority ought to supersede the divine authority, but on the other hand, when peremptorily refused the privilege of uniting with the church of their choice, she believed children should forsake fathers and mothers, for Christ's sake. Her house was always a place of refuge for this class of Christians, who had been driven from their homes on account of persecution from this source.

My dear absent Parents, — As I am now favored with the opportunity of forwarding a few lines by Br. Rice, I cannot decline writing. I am now enjoying good health in every sense, and hope these lines will find you enjoying the same blessing. I am here surrounded with every mercy I need. I still find religion carrying me above the things of this transient world. Dear parents : although it is my lot to be separated far from you, yet I often feel sensations of gratitude that I have an Heavenly Parent, to whom I can go and have my desires satisfied. I often think, that I never shall be able to recompense you for the kindness you have shown me, from the first dawn of my existence until the present time. O, the obligation of a child to a parent ! I know, my dear mother, I have

in many things been disobedient, from my youth up, for which I am led to make the most humble acknowledgment, as a child. I know that I have too often been found in forbidden paths, and, instead of setting a godly example, I fear I have manifested an unholy disposition. I realize still, my liability to fall, unless on my watch-tower. I truly feel the need of your prayers for me, while I remain in this place. God is good to me and blesses me with his smiles and favor. I ought, in return, to render my heart obedient to his commandments. I do feel that peace in my soul, which the world cannot give, and blessed be God ! it cannot take it away. I fear oftentimes that my letters to you may seem trite and uninteresting ; for I cannot always possess that liberty in writing to you which I desire ; — but dear parents, I trust that so long as I am blest with your society on earth, you will be favored with, not only my letters, but my feeble prayers, for your salvation. Yea, I shall remember you at the Throne of Grace, and beseech God to preserve your lives and mine, until we meet again. This I believe He will do, in answer to my prayers.”

“ TO LUCY.

“ *My dear Sister,* — I long to see you, as well as the rest of the family. I often wish you were here, participating in the rich blessings which I enjoy. I hope, my dear Lucy, that you are not altogether regardless of the interests of

your immortal soul. God has endowed you with an ability to serve him; and I hope you will not reject the kind offers of mercy, nor grieve away the Holy Spirit. O that you, in your youthful days, would forsake your vanities, and secure an interest in the Savior. Remember this life is passing away, and you have a great work to do, to prepare to meet your God in peace. O do not neglect your soul's eternal interest, I beseech you! Can you not be prevailed upon to seek the Lord, before it shall be too late? I feel concerned for you, and much desire your conversion to God; you lay near my heart: the ties of nature being strong, I want you to have religion and be happy. You have, in vain, sought for happiness in the world and its fashions: they cannot satiate your spiritual thirst. Come then, and lay hold on eternal life, and you will find substantial enjoyment. I could easily drop the sympathising tear for you. The Lord is waiting to be gracious; He is waiting for your compliance to his terms. O do not the Holy Spirit grieve, I entreat you."

"A WORD TO MY DEAR LOUISA AND CELIA.

" You must remember that you are in the days of childhood, and your Heavenly Father has taught you to remember him in the days of your youth; lest when you are old, the evil days will draw nigh, when you will say, 'I have no pleasure in them.' I hope, dear children,

you will remember the admonitions of your parents, and be obedient to them in all things consistent. I have heard nothing about your school the winter past, except that you had a female teacher. I trust that you have learned many new and good things. O, get wisdom, and withall, get understanding, so shall you grow up useful and happy in the world, and your deaths shall be triumphant. I will send you a little piece of my room-mate's painting : keep it clean and nice in your drawer. I hope, my dear Louisa, that you will not leave home this spring. I want you to stay until I come home, which will be the last of May. I should like to stay another term, but do not feel able. I expect when I come, to spend some time with you. May the Lord direct us in all things ; teaching us His holy will. In closing, I would say, that I went to a quarterly meeting in Belchertown, Saturday last, in company with almost thirty students. E. A. ARNOLD."

Her diary continues :

MAY 1, 1831.—“O, how negligent have I been in the performance of many of my duties, the year past ! Too much of my precious time has not been improved as I could wish. Still the Lord deals bountifully with me. I have felt much of the presence of God this day. Br. Fisk, that good man, preached to us on the importance of prayer. His text was, ‘ What profit

shall we have if we pray unto Him.' While he was illustrating this subject, and setting forth the importance of prayer, thought I, how little have I realized the worth of prayer. I now resolve to be more devoted to that Being, who has done so much for me, than I have been before. O, that God would help me ! I have now been at Wilbraham almost one term. I have not made that progress in science which I ought, but God has blessed my soul, and I am encouraged to pursue my course heavenward.

MAY 10.—“ In vain do we seek our happiness in the things of this world. Every thing that this earth can afford is fading and transitory, and yields no substantial enjoyment. We behold the flower that blossoms in the morning : it looks beautiful : we wish it would continue for ever. We look again — it withers and dies. Thus are our lives passing away. We appear, for a little season, in the world, and bid fair for a long life ; but soon, very soon, we droop and die. But there is a source, whence true happiness is derived. That God who has created us rational and intelligent creatures, has provided a way, whereby we may escape the pollutions of the world, and be made happy. He has provided for us an infinite fountain of grace, to which we may come and receive mercy — even life for evermore.”

MAY 15.—“ How beautiful to behold the youthful minds entirely engaged in the pursuit of literature, studying the various branches

with diligence and zeal. They appear desirous to be persons of eminence and esteem among their fellow men. I rejoice to see many in this school who are striving to excel in knowledge, and become noted for learning. I fear there are too many of us, who possess too little ambition and perseverance to climb the hill of science, and care too little whether we advance in knowledge or not. But who among us, that values the importance and worth of time, can indulge himself in those things, which destroy a relish for the acquisition of knowledge, both human and divine? I hope I may so improve my time, as that I shall not regret the pains taken in coming so far to gain a little knowledge. I observe that the farther I advance in my studies, the more I am delighted with them. I can scarcely indulge the thought for a moment, that I am so soon to leave this beloved institution. But duty calls, and I must obey. I must soon bid farewell to my beloved associates of this school, perhaps no more to enjoy their society on earth. O solemn thought! and yet, how transporting, while considering, if faithful to our Heavenly Benefactor, we are all bound to one place, and shall soon meet in that brighter world, where parting scenes are known no more!"

After the spring term closed, Elizabeth returned home and spent the summer with her parents, and continued her journal.

I have always had my doubts, whether daily occurrences, noted in a journal, ought to be printed, unless something occurs to make them interesting. There must, of necessity, be a sameness, which soon becomes irksome to the mind of most readers. I will, however, copy her journal of two or three days, as a specimen.

JUNE 1: EVENING.—“The sun has now set, in the western horizon, which announces the departure of another day. This reminds me of that period, when the sun of life will set with me. How delightful to look back on a day that has passed pleasantly away; especially, when we can feel conscious that we have done all that we could to promote the welfare of our fellow men.

JUNE 2.—“Another day has appeared: excessive heat almost overcomes me. I hardly feel any spirit to work or study. But time is very precious; I must therefore improve it, as it passes along — knowing that I must give an account for the same.

JUNE 3.—“When I contemplate past mercies, and present blessings, which I so richly enjoy, I am led to adore that Being, who is the Author and Bestower of them all. I am now favored with many kind friends, with whom I have enjoyed many social seasons; who seem strongly attached to me by the ties of true friendship.

JUNE 6.—“Another day of my short life has passed, and how delightful to look back upon it, and see that I have been preserved from out-breaking sins. O may my days be spent in the fear of that God, who has done so much for me, that I may at last be re-united with them, who have washed their robes and made them white in the blood of the Lamb.”

About this time, Elizabeth obtained the contents of a letter written by a preacher in England, giving advice to a friend of his, respecting the great blessing of sanctification—how he experienced it, retained it, &c. She copied and preserved it, for her own benefit; and, I should think, nearly committed it to memory—as its sentiments were often advanced by her, in after life, while exhorting her friends to be holy. Believing it will be of great practical use to every sincere inquirer after the deep things of God, I have thought proper to copy it into this work, for the benefit of the reader.

“*Dear Br.,*—In answer to your letter, requesting my advice respecting the work of God in your soul, I will shortly state what plans I myself pursue. Formerly, when living in a justified state, there was a double mind in me—a desire to meet the wisdom and prudence of the world: a sort of three-quarters way, that they might be gained over with less disgust, on their part, and less odium of the cross, on my

part. But now, since God has saved me from self, pride, and unbelief, the fear of man is taken away, and the base man-pleasing spirit is removed. I have set up for myself, making the word of God and the rules of Methodism, my rule and guide; as well as the conduct of our Savior, and his followers, who are now living, and those who are gone home. I have given God my undivided heart; believing he does accept it, and believing that the blood of Christ cleanseth from all sin. Like a stone lying on the foundation, so do I lie on God's promises, and Christ's blood, giving God my soul and body—a living sacrifice; covenanting with him, never to doubt more. My language is, 'sink or swim, lost or saved, I will believe.' I will sooner die, than doubt. This decision of mind is attended with a refusal to regard frames and feelings as any criterion of my state; believing He does save me, whether filled or emptied, raised up or cast down; leaving the quantity of comfort to God's wisdom; knowing I am not saved by feeling, but by faith. It is holiness I want and have, and not ecstacy. A solid peace is my birthright. With that, I am content; knowing that the trial of my faith is more precious than uncertain ecstacies. I never look at my imperfections, without believing that his blood does wash them all away. One act of faith does more good than twenty years of prayer without it. My prayer is different from what it was when only in a jus-

tified state. I do not ask, expecting an answer at some future time; but I believe that I receive *now*, while I am praying, and the Holy Ghost says you have it. I am now seeking for all the fullness of the Spirit, and have received some partial glimpses of that state. It is not an overflowing with joy — this would unfit us to live in the world; but it is a state of the soul, in which God Himself, fills up every part of it. The law of love being perfected in his heart, he thinketh no evil; beareth all things, knowing that it is done. To be emptied or cleansed from all sin merely, says Mr. Fletcher, is only negative salvation, the positive of which is, ‘I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.’ Love, then, is equal to all its demands. As to my class-meetings, I agonize in believing prayer for the whole of my three classes, that all of them may be sanctified throughout, soul, body, and spirit, knowing that while my prayer is offered up in faith, He that hath called them will also do it. I confess before them my utmost salvation to the very outside of what I enjoy. This honors God, and does not exalt self. As no blessing can be held without confession, I endeavor, in the power of the Spirit, to make sharp the knife, and to cut up, and let out, all that is in the inside. The skin is very apt to become tough; but spare not until the heart is wholly broken down; then, like the wise physician,

who has probed the wound to the very bottom, and let out all the bad matter, pour in the balm and the wine. Pursuing this course, I have now fifty members who are entirely sanctified. In preaching to sinners, I endeavor to make sure work of the breaking down part first, before any salvation is offered. I then tell them, as bad as their case is, there is hope, if they will be saved on God's terms, viz.: lay down their weapons of rebellion, and come to Christ for pardon. I try to show the difference between *desiring* pardon and *obtaining* it. The penitent is disposed to trust in his praying. When children ask for bread, they ask in order to obtain it, and not to perform the duty of asking. And it is *bread* that they want — nothing else will satisfy them. I try to make the atonement of Christ as a substitute, and his having died in my stead as plain as possible, to a consciously-lost sinner; and there is not much difficulty in doing this when the heart is broken for sin, and from sin. Believe on the Lord Jesus Christ and thou shalt be saved, is spoken with mighty power to one in this state. The act of believing is the penitent's; the same as it is the act of a man to jump into the water, when he wishes to bathe himself. Entire sanctification is the glory of the gospel; pardon is merely to bring us to an acquaintance with God. When all past sins are forgiven, the outward reign of sin over the body has come to an end. But the enemies within — such as self-

will, self-preference, anger, peevishness, a puffing up at times, desires after the world, enmity against God's way of saving souls, self-opinion, uncharitableness in judging others, &c. — must all be destroyed. We cannot cast them out ourselves, either by prayer, self-denial, or fasting. The exercise of these duties, as important and valuable as they are in themselves, will not subdue them. None but God can speak the second time, *be clean!* but God does it when the whole soul is given to him. When done, God is loved supremely. Preaching this doctrine, in the simple way of faith, will be rendered a great blessing. As Christ, by his death, purchased a full salvation, and promises it to all who seek it, and as he commands us to be holy, we cannot please Him without it. God *can*, and *will* save us, the moment we believe. If we trust and rely on his promises, it will be according to our faith. We are not to wait God's time, as some say: this would be unscriptural. *Now* is His time. We are not to wait for more power to believe; for if we wait for power, we cannot believe without it, and consequently all who do not believe are lost because God did not give the power :

‘But if on God I dare rely,
The faith shall bring the power.’

Faith comes by hearing; unbelief is the absence of faith. The key is provided for me, when I repent and forsake sin, but it is by the

strength of my hand and wrist that I turn the lock. You will find many a twenty years' professor opposed to this simple plan of salvation by faith, without the deeds of the law. The condition of man's salvation is, 'repent and believe,' all the way through. Always preach it, press it; make all the powers of mind and body, of faith and prayer, bend towards it. Do not look at the hardness, prejudice, and unbelief of the people; but at the promises of God, that His blessing may attend your labors. Believe He does it, and He does do it. I would recommend you to read very carefully Mr. Wesley on repentance of believers, on patience, and his scripture way of salvation, his tract on perfection; also, Fletcher's Checks, the sixth volume, Hester Ann Rogers, Bramwell's Life, Mrs. Fletcher's Life, &c."

CHAPTER V.

HAVING spent the summer at home, Elizabeth returned to school in Wilbraham again in the fall. Having now become attached to her books, she pursued her studies with eagerness and delight; attending, at the same time, to all the ordinances of God's house, and holding forth, as usual, the great principles of christian holiness.

Here the Lord was preparing her mind for scenes, through which she then little expected to pass. She is soon to leave the school, by an unforeseen providence to her; to enter more publicly upon the theatre of life, and wade through deep afflictions. When she went to school this term, she did not expect to be united to her anticipated companion for some two or three years; but providential circumstances had changed his appointment from a circuit to a station, where the brethren had prepared a parsonage, and arrangements convenient to entertain a family. They, learning that he had a partner in anticipation, urged him to bring matters to a crisis, as soon as prac-

ticable. He consulted his Presiding Elder, relative to these matters, and the wishes of his intended wife, who, after much prayer and meditation, consented. He resolved upon marriage. Elizabeth then left the school; returned immediately home; made the best preparation she could; and was united to Rev. Samuel Estin, December 1, 1831.

They started, the next day, for Greenwich, in Massachusetts, where Mr. Estin was then stationed, to preach the gospel. They arrived, and immediately commenced keeping house, being assisted by their friends with every temporal blessing which they needed. They soon began to labor together for the salvation of souls: both professing to enjoy the blessing of entire sanctification.

It was quickly perceived by the brethren in the charge, that the female department had gained strength by the new comer. Elizabeth now made it her invariable rule to attend all the religious meetings with her companion, which much encouraged him in his labors of love, and the people to whom he administered. They pressed the importance of entire sanctification, upon the church, with so much earnestness and zeal, that the cry was soon heard among them, for holiness. This also aroused the attention of sinners, they wishing to know what these strange things meant. Soon, several received this pearl of great price, and it was noised about that the "Methodists were getting to be *perfect*."

About this time, a young lady went from Greenwich to Wales, where I was then laboring, and informed me, as if it was one of the strangest things in the world, that "seven of the Methodists in Greenwich had arrived at perfection." Br. Estin, possessing a slender constitution, labored too hard for his health, in this reformation, and it soon failed him. He was obliged to suspend his labors. For some weeks, it was thought by himself and friends, that he would recover again; but he gradually failed day after day, until he committed his spirit into the hands of his Heavenly Father, to enter upon the endless happiness of heaven. This painful event took place in about seventeen weeks after their matrimonial connection. The lamented death of Br. Estin occasioned great solemnity among the people, as he had become interwoven in their affections. The widow of the deceased, although deeply afflicted, being bereaved of the companion of her youth, continued to keep house and labor with the brethren until the next annual conference.

The brethren having already had two preachers since the session of the last conference, asked for no more, until the close of the year, three months of which still remained. They were satisfied to hold prayer-meetings, with the help of E., who was considered by them a good auxiliary in this time of need. Thomas Marcy, Esq., who, although not a Methodist, yet, for the sake of his family, took a deep in-

terest in the temporal affairs of this church, and was its chief supporter, said, that "Mrs. Estin was the greatest female orator that he had ever heard address an audience." The fact was, her powerful prayers and exhortations had a subduing influence upon his heart, as they had upon the whole congregation gathered in that place. Often were the hearts of those assembled melted into tears, while listening to the moving strains of mercy, that flowed from her lips. She never attempted to preach: but many that heard her exhort, said that "they had rather hear her, than her husband;" and in after days it was nothing uncommon for the brethren to tell me, that "such and such persons had rather hear my wife improve, than myself," and "that if she were going to improve, they would go to the meeting." Let it suffice me to say, that the church in Greenwich were satisfied to hold prayer-meetings on the Sabbath until conference, being assisted with the labors of sister Estin.

One of her correspondents, who lived in Greenwich, the summer after her husband died, wrote as follows:—"Holiness of heart seemed to be a theme on which sister E. loved to dwell, and to urge on others. I believe she introduced this subject in every letter which she wrote to me, and it seems to me, that she was ripe for heaven; and therefore taken to that celestial abode. She always exerted a happy influence in society. The very atmosphere

around her appeared to be pure. The circle in which she moved must have been benefitted by her holy example. The feeling that they could have no meeting without her presence, prevailed in Greenwich, as it has elsewhere."

The three following letters were written to two of her correspondents in Dudley, who were companions with her in tribulation and in christian warfare when she resided there. They were written after her marriage; one before, and two after, her husband's health had failed him.

"GREENWICH, DEC. 23, 1831.

"TO MISS EVELINE GILMORE.

"*Dear Sister,* — An opportunity presenting to write, I wish to improve it, and answer yours. Probably you have heard of our marriage ere this, and would like to hear of our prosperity. I can tell you, my dear sister Eveline, that God is with us. I have peace in believing, and joy in the Holy Ghost. Praise God, for his unbounded fullness! O sister, shall I ever meet you again, on the shores of mortality? The will of the Lord be done! I should be happy to see you, and enjoy some more meetings with you, in Dudley. I trust you are still rising in the divine life; if so, I would say, go on! I am bound to meet you in the haven of eternal repose. How do all the dear friends do? Have any of them back-

slidden from the path of duty? May the Lord bring them home again. Are any seeking the Savior? May they soon find him to the joy of their souls! Give my best respects to all those with whom I am acquainted. Tell them, I have not forgotten them, although time and distance have separated us in this world. I think God has placed me here for something. I desire to be of some little use, while I stay. We have some precious seasons; also some additions to our little church, for which I would praise God and be thankful. O pray for us, that our feeble endeavors may be blest to the good of precious souls, for whom Christ died. You wrote of the death of sister M. Adams, at which I was much surprised. Dear girl, she has got home. May my last end be like her's.

"As the intended bearer of our letters has gone, I will lengthen my communications and send by mail. Sister Lydia is well and happy. O how much she enjoys! May I be like her, continually pressing after all the deep things of God! O how much there is for us to enjoy in this world! I sometimes almost long to quit this vile house of clay, and wing my way through the ethereal blue, to mansions of eternal bliss. O what an inexhaustible fountain of consolation is there in the religion of Jesus! What lengths, and depths, to comprehend! O how diligent ought we to be in all manner of holy conversation and godliness! Let us

strive so much the more, as we see the day approaching. Let us have holiness for our motto. O, how I praise God, that my lot was ever cast among a people that contend for the *life* and *power* of holiness : yea, for clean hearts. O, my sister, do you enjoy this full salvation ? Do you feel that all the buyers and sellers are turned out ? that 'the life you now live in the flesh is by faith on the Son of God ?' If you do, hold it fast, while life shall last, and show to all around the blessed treasure you have found. May you be abundantly instrumental in the conversion and sanctification of many souls in your day and generation ! is the prayer of your unworthy, but constant friend,

" ELIZABETH ANN ESTIN."

" TO MRS. CELIA ADAMS.

" *Dear and respected Sister*, — Thinking you were anxious to hear from your brother, I would relieve you of your anxiety, by assuring you that he is better, though far from being well. He has rode out several times. We have spent nearly one week in visiting. Yesterday, he took another ride about fourteen miles distant, and returned just at night, quite overcome with fatigue. He has not been able to sit up much to-day. I fear he will have a relapse. I sometimes feel almost discouraged, and the way looks dark before me. But when I realize that God will not lay more upon us, than we can bear, and that these afflictions are

only for a season, and will work out for us a far more exceeding, and eternal weight of glory, I am almost ready to say, (and can I not say it?) the ‘will of the Lord be done.’ I feel very much the importance of a steadfast faith, and an entire reliance on God. I have received much at His hands, and have as strong determinations to see the end of the christian race as ever. I view, in God, an unbounded ocean of love and mercy, and, from time to time, am enabled to pluck a cluster from the tree of life, and drink of those streams which make glad the city of God. I expect, if faithful here, God will make me a sharer in His glory hereafter.

“I am happy to inform you that the good work of the Lord is prospering in this place. The brethren are well engaged, and their motto is—*give us clean hearts.* I trust you and your husband are still alive to God. Go on, and may you possess strong confidence in God and an abiding evidence that you are the Lord’s.

“SABBATH EVENING.—I again resume my pen to finish my letter. Since I wrote the above, my husband has had a relapse of sickness at his stomach, and has vomited no less than six times within an hour; but he now lies quiet and composed.

“We are surrounded with many dear friends, who are very kind and attentive. May the Lord reward them!

“ELIZABETH ANN ESTIN.”

" TO MISS EVELINE GILMORE.

“ Dear Sister,— I have a few precious moments to spend in writing. There are many to whom I should like to write a few words, so that you will not expect much from me, especially at this critical moment. We are much rejoiced, to see some of our friends from your region. We heard some solemn news in the death of our friends, M. Harbison and L. Herd. Dear girls! they have left the church militant, to join the church triumphant. A loud call for us to be also ready! May you and I be so happy, as to join them around the throne, and praise God with them for ever and ever! O what a consoling theme is religion! I trust I am still pursuing my steady course towards heaven; and if faithful to the grace given, I expect to wear palms of victory and crowns of glory that will not fade away. Yes, blessed be God, notwithstanding my affliction, I feel some of the same hallowed fire in my heart, which I used to feel when we were permitted to enjoy each other's society. I have enjoyed precious seasons, this winter, in going from place to place. Although my prospects are somewhat blasted at present, yet, I believe it is for my good. I have no desire to repine, or murmur at the dispensations of God's providence: I feel assured of the fulfilment of that promise which saith, ‘ all things shall work for good to them that love God.’ ”

"Mr. Estin's health has been declining, for about eight weeks. There were many calls for labor, and no one to preach but him; he therefore preached far too long, after his health began to fail. It is now twenty-one days since he has been confined to his room; but we trust he is now convalescent. Our meetings are still continued on the Sabbath; but we are without preaching. The good work of God is progressing in the church and among sinners. God has been better to us than our fears; for, while the shepherd of this little flock has been smitten, the sheep and lambs have not been scattered. No! the work has gone on; some precious sinners have been converted to God, and some of the members have been sanctified by that blood which cleanseth from all sin. Six of our dear brethren and sisters have experienced this great blessing, within two weeks. Sister, do you enjoy this blessing? Have you given the Lord your heart, in an everlasting covenant, never to be forgotten? Time is on the wing; death is approaching, and soon it will summon us away; but 'without holiness no man shall see the Lord.' O what a close work! May you, my dear sister, enjoy all that is for you, in the gospel, and be so happy as to gain heaven for Christ's sake.

E. A. ESTIN."

Our subject continues her diary:

APRIL 29, 1832.—"Nearly one year has elapsed since the above journal was written.

And oh, what scenes of sorrow, mingled with joy, have I experienced in that time! I left Wilbraham and returned to Lunenburg, and spent the summer in my dear father's family, very pleasantly; and returned to Wilbraham again with an intention to pursue my studies. I attended a while; but was not then aware of what was before me. A new way opened up suddenly, and unexpectedly; so that after attending school about seven weeks, I returned again to Lunenburg, and tarried, until I was united in marriage to Mr. Estin—one with whom I had held a long and happy correspondence. Mysterious were the providences which brought us together; but more mysterious still, was that providence which so shortly ensued. Scarcely had four months passed, when I was deprived of my bosom friend. He whom I loved and prized above every other earthly blessing, was torn from my fond embrace, and consigned to the narrow limits of the tomb. I am sometimes led to say, ‘why is it thus? why should I be left alone to wander through this vale of sorrow and woe?’ But, ah! cease my soul, and be still! Jesus has done all things well. I was promising myself much happiness with my dear husband; but oh, how soon were my prospects blighted, and my fond anticipations exchanged for participations in affliction, sorrow, and bereavement! O, let me never more put trust in any earthly form, before my God! O my Father in heaven! support me while un-

der this heavy rod. O raise my affections from earth to heaven, and ever keep them there!"

MAY 10.—"It does seem sometimes, as though I should sink under this heavy stroke; but He who does not suffer a sparrow to fall to the ground without his notice, has hitherto upheld me and preserved me from sinking."

MAY 15.—"O how numerous are the mercies and blessings which I receive from the kind hand of God, even in the midst of afflictions! I would not undervalue them, but fear I many times do. O heavenly Father, keep me ever humble at thy feet! May I possess godly simplicity at all times, and have abiding faith, and may I so live that when health and flesh shall fail, I may receive a never-fading crown of glory!"

MAY 17.—"I spent most of this day at Br. N.'s—had a pleasant time with the family, and trust it has not been a lost season to my soul.

'O for a closer walk with God,
A calm and heavenly frame.'

I believe there are greater blessings for me in the treasury of my heavenly Father. When shall I be more lost to all but God, more purified and refined from dross! O may I, in the language of the Poet,

'Plunge in the Godhead's deepest sea,
Be lost in its immensity!'

MAY 21.—“This morning reminds me of the solemn event which took place seven weeks ago this day, viz.: the death of my dear husband. O how changed is my situation now! I fear I shall repine—stop my soul; Jesus has done all things well—my mind is calm and peaceful. O may I enjoy more of the deep things of God! My Heavenly Father, give me all of thy fullness of love to enjoy, that I may adorn Christianity from this time forward and for ever. Amen!”

So deeply did Elizabeth grieve on account of the sudden death of her husband, that some of her friends feared that she would sink into a decline, and soon follow him into the spirit land; as her journal testifies:

JULY 1.—“I yet live to see the light of another Sabbath. O why is my life thus prolonged! I trust it is that I may the better honor the Lord. New scenes are constantly opening before me. I sometimes view death very near. Afflictions and hard labor have nearly worn me down. I think much of my dear husband, who has gone the way of all the earth. O when shall I meet his happy spirit, and praise with him, the Lord for ever! Fifteen weeks ago he was in a fair way to recover. But ah! his disorder soon wore a different aspect, and my fond hopes were blighted! Death seized the clay tenement, and took him

from earth away. "O the loneliness of widowhood! But the Lord is my support: I shall not want."

JULY 4.—"O how shall I praise my God enough for all his mercies? This day and week has brought many cares with it; but blessed be God, they do not mar my peace. I have strong confidence in my Savior, and oft-times feel unspeakably joyful, while trusting him, for all things. To-morrow I expect to set out on a journey to Dudley, where I first saw *him* who now lies sleeping in the silent grave. The thought of meeting our dear friends gives me a painful pleasure. I have long desired to see the dear friends of my departed husband. O may it prove a blessing to me! I feel the importance of living near the side of my Savior, that I may be in constant readiness for the hour of death, which I feel is near at hand."

JULY 20.—"I find that I lose much enjoyment by neglecting small duties; such as reading, writing, &c. The cares of life also are apt to hinder me from enjoying my regular hours of devotion. This ought not to be; but how prone to wander from the living God! This day is set apart by the members of the New England Conference, to be observed as a day of fasting and prayer, that God would avert his judgments which are now afflicting the people."

Notwithstanding the pathway of Elizabeth had been strewn with thorns and trials thus far, and her health and spirits were sinking under the weight, still the Lord had more for her to do and suffer, before he called her home to glory. After her husband's death, her labors were more highly appreciated than ever, in Greenwich; and consequently, the report of her usefulness spread in every direction, and she was esteemed as one eminently successful in helping to build up the church of God.

Her name was mentioned to me by some of her friends in Greenwich and elsewhere, as a suitable person with whom to identify my interests. After having visited the place, and prayed much that I might be directed aright in these momentous matters, my mind was deeply impressed with the fact, that God in his providence, was preparing her to share in my vicissitudes; I then commenced a correspondence with her on the subject, which resulted in the consummation of our anticipated union, December 13th, 1832.

Mrs. Moulton, having now entered the itinerant ranks again, commenced, with me, the second evening after our connection, in relating the story of the cross, with all that zeal and fortitude, which should characterize a christian hero. Having no settled home during the remainder of this conference year, she continued travelling with me, from day to day, most of the time; and consequently she did not write

as much as usual, neither did she ever, after this period, write as much as formerly. In order therefore, to give the reader a just estimate of her labors and usefulness, in after life, it will be necessary to identify her career with mine ; and that I may give some new interest to the readers, where I have labored, as well as some variety to the volume, I will digress from the usual course in small biographies, and glance back to the time when God called me to preach ; and bring out a few facts and incidents, up to the time I left the history, and then progress on, as facts and circumstances may permit.

CHAPTER VI.

I WOULD not be considered an egotist, sounding my own trumpet; but I would try to bring glory to God, and good to young Christians, while relating some events, which, in the providence of God, it has been my lot to experience, in my pilgrim journey towards heaven. I have long believed that a faithful record of a few sketches of the most important incidents and facts, relative to our experience, labors, sufferings, &c., might be rendered a blessing to thousands, who, for want of this instruction, have become discouraged, shrunk from duty, and returned again to the beggarly elements of the world.

After the Lord converted my soul, I soon felt strong impressions on my mind, that it was my duty to preach the gospel: but instead of following these impressions, having a strong desire for a southern climate, I resorted to Savannah, in Georgia, and spent two winters, after I was convinced, that God had called me to prepare for His work. But God did not prosper

me in this Jonah voyage; neither temporally, nor spiritually. Every thing worked against my wishes; besides I was so deeply afflicted with the yellow fever, on my return home, that none of my friends expected that I should recover. This affliction, with others, humbled me, as well as left me almost penniless.

I now promised to obey God, and follow the openings of Providence; and after applying my mind to study, as much of the time as I could, consistently with my circumstances, for about four years, I offered myself to the church as a preacher. They gave me license, and recommended me to the Annual Conference. I was received on trial, and sent to Manchester Circuit, in Connecticut, to labor in connection with Br. A. L. Fletcher, who has since left this world, I trust, for a better one. The manner in which God blessed my labors, soon convinced me that I was not mistaken in my calling. Br. Fletcher was a good man, and an untiring laborer, but very eccentric. He cared but little whether he pleased or displeased the people. He was determined to make a move among them, even at the expense of good feeling; believing he had better make them mad, than not to make them feel at all. This was a year of great anti-masonic excitement; and he, being a mason, was requested by the brethren to renounce it in the pulpit, one Sunday morning, in Mansfield; but he refused to comply with their wishes, and consequently vacated the pulpit. This overture

was the means of dividing his and my labors, on part of the circuit, during the remainder of the year. Br. Fletcher resorted to the old meeting-house in Mansfield, and I continued in the new one. This division of the work in Mansfield, led us to work separately, in other towns, except on the Sabbath; but the Lord blessed our labors. He blessed me in raising up a new class at one of the factories in Coventry.

Here, in the midst of the revival, the wicked, one evening, took one of the wheels from my carriage, and raised it up to the top of the factory; but thinking probably I might obtain it, they afterwards hid it at some distance behind a high hill. Here the hand of persecution was first raised against me and my carriage; but it has never ceased down to the present time, which has been more than sixteen years. At the Willimantic Factory village, I commenced operations this year; had some revival, and the people commenced building their meeting-house, which, in consequence of the great decline in the manufacturing business, much embarrassed the brethren. Here the Orthodox minister reproved me sharply for preaching in the house of one of his members, without first asking him. This difficulty, I fear, was the means of breaking up the reformation, which had commenced with a blessed prospect. This year also, I went into the Congregational parish in the west part of Mansfield to preach; the

minister of which accosted me one day rather abruptly, and asked, "what business I had there?" I told him I wanted forty good members, in that part of the town, to give permanency to the little church in the east part of the town, and if I mistake not, the Lord gave us a class of forty-four, that year. Some of the sisters of his church began to speak in our meetings, which he strongly opposed, in private and public; this led him and myself into a long discussion, whether *the Scriptures* granted females a privilege to speak in a public meeting.

The next year, I was appointed to Tolland Circuit, in connection with Brs. Hezekiah Ramsdell and Paul Townsend. This circuit included, this year, all that belonged to the east part of Manchester circuit, last year, with the addition of several more towns. It was a large six weeks circuit. When the new preachers first came on to this circuit, they were very popular among the people in Tolland, and I was quite unpopular, having taught school five months in the centre of the town, only two winters previous. They very much doubted whether I could preach. On this account, they requested Br. Ramsdell, the preacher in charge, not to have me preach in Tolland; but to keep me down in that part of the circuit, where I had preached one year already. This however, was not satisfactory to the people in that part. They having heard that two new and interesting preachers had come on to the

circuit, wished to hear them at least their proportion of the time. This to me was like *scudding under bare poles*; but what was worse still, I soon learned that my colleagues thought the people could not support but two preachers on the circuit. This I knew was a hint for me to look out for quarters. I did look to the *Stronghold* for help. I cried unto the Lord to direct me, I looked back upon the last year, when I enjoyed revival after revival, and now, thought I, no one wants me. Must I leave the field? shall I go down? I feared this approaching crisis would be a turning point with me. Amid these trials, I threw myself upon Jesus, and hung my hopes upon his cross; and while pleading for grace and direction, I believe the Lord again renewed the evidence of sanctification in my soul. Previous to this the preacher in charge had conversed with me about my stiffness and preciseness in preaching, and concerning my apparent lack of vivacity or interest. He wanted me to break away from these fetters, and launch out into the work. In this state of things, our first quarterly meeting was held; and, sure enough, a move was made to have one of the preachers removed, for the want of ability to support three. I knew this meant me,—and told the Conference that I could not leave under these embarrassing circumstances. The field was large enough, and I must stay. I did stay. The new baptism I had received, and the determined resolution I had formed to

go to *work*, urged me on to action. I visited day after day, from house to house, preaching in every new place that opened, filling every Sabbath appointment, as usual, excepting Tolland. I made it my home at Br. Keney's, in Bolton; hardly ever staying, however, more than one night at a time, on my return from round the circuit. Here a new class was formed the year before. I took hold without the co-operation of my colleagues, and obtained on subscription all the money I could for a meeting-house, and succeeded so well, that the brethren soon erected a temple of worship, where the people have ever since enjoyed the stated means of grace. I also went up to West Stafford, and asked the little class, if they had any place where we could worship Sabbaths. They said they could have the Universalist meeting-house. I told them I dare not go in, unless they could get a lease of it, knowing that should God revive his work, it would be a signal for them to turn us out. The Universalists granted them a lease of it for three years. Preaching was immediately commenced, and a revival soon followed; it spread into the East parish, and, as the result, the church in the West parish was much enlarged, a new church formed in the East parish, and a respectable meeting-house built near the pool, where the ordinances of the gospel have been administered ever since. In this revival, I should think that forty families of Universal-

ists and Nothingarians were converted to God, and they have made good members in the household of faith. There was nothing more said about my leaving the circuit. While this revival was in progress, Tolland pulpit was opened for poor me, and so all was harmony again during the remainder of the year. While the revival was progressing, I had an especial call to go to the town of Somers, and spend the remainder of this year, where a powerful revival had commenced. I applied for permission to leave, as some were anxious to have me leave at the commencement of the year. But they could not then spare me,—the tables were turned, for the Lord had given me favor in sight of the people all over the circuit. I mention this thing, because, had I given way to the embarrassments thrown in my way,—yielding to the wishes of a few interested people in Tolland, who had prejudiced the preachers against me, probably I should have sunk to rise no more, as a preacher of the gospel; but, throwing myself upon Christ for guidance, I obtained complete victory, and can number that year with one of my best.

I would here counsel our brethren to bear with young and inexperienced preachers; they need your sympathies and prayers.

We reported this year on the circuit, about five hundred conversions, and between two and three hundred united with our church. We lost the fruit of one revival, which com-

menced through the instrumentality of the Methodists, at a camp-meeting in Willington, for the want of time to gather the fruit ; but the Baptists reaped a rich harvest from it.

At the close of this year, Br. Ramsdell and myself got it into our heads to petition the Conference to let us go together on East Windsor Circuit, and agreeably to our wishes, we were appointed there. After having travelled round this new circuit two or three times, I was greatly disappointed in relation to its ability to support preaching, and in the prospect of doing good. I learned, after having preached a very pointed discourse against dead formality, at Ware-House-Point, in which sermon I cut off the ears of some proud Episcopalian, who then hung upon that little church, like a dead carcase upon a living one, that I should not probably suit the people in that place. In short, I learned that one of the fearful brethren who wanted a minister that would please the Episcopals, had already been to the Presiding Elder, and requested him to remove me, and send them another man. Another circumstance occurred about this time, which served to lower me in the estimation of the people, in this place, the performance of which I have regretted many a time. Br. Ramsdell had the charge of the circuit, but we both had authority to baptize. Some of the converts at this place asked me to baptize them ; I readily consented ; appointed the meeting, and then rode off after

Br. Ramsdell to come, and assist me in this work ; but he refused. No one could now describe my feelings. Thought I, what shall I do ?—the appointment is given out, and the people will assemble, and I must return alone. When the time came for the meeting to commence, an inquiry was made, where is Br. Ramsdell ? I explained as well as I could, but by this time, my feelings were indescribable ; however, I went into the desk and preached a sermon, but had no liberty ; then I could hardly look any one in the face, thinking every one felt ashamed of my performance ; but on we went, down the banks of the old Connecticut, and crowds of people followed. I now learned that about twenty wished to be baptized—some, by having water poured on their heads, some by sprinkling, and some by immersion. Having never baptized any person by any of these modes, I soon became much agitated in mind, while the people were all gazing, and the boats cheering us in the river. My inward emotion was, what shall I do ? I first took a young brother by the hand and led him into the water to immerse him ; but not venturing far into the river, the water was so shallow, that when I plunged him into it, it was with much difficulty that I could cover him with the water ; and in my exertion, by some means I lost my hold of his hands, and tried to bring him upon his feet by his collar ; and such a splashing in the water I hope never to witness again, and such

deep mortification, I hope it will never be my lot to suffer more! But I got through the best way I could; called for my horse, left the place, and as the providence of God has directed, I think I never have seen that beautiful village since.

Things having rather worked against me, at the most popular appointment on the circuit, I now came to the conclusion that it was about time for me to find a new field of labor. To bring this about, I took the following course. I sat down and wrote a letter to Wales, the town in which I was reared up, requesting them to give out an appointment for me to preach to them, the Sabbath that the pulpit would not be occupied—as it was then only occupied every other Sabbath. I repaired to Tolland and engaged a local preacher to supply my place two Sabbaths, and journeyed on to my new field of operations.

The Sabbath came, and the Lord gave me a good time in preaching; so much encouraged was I, that I gave out meetings for every night during the week, together with one for the next Sabbath at a school-house. At the close of the second Sabbath, the excitement had become general in the town, and there had been a few conversions. I then wrote to the Presiding Elder for a discharge from my circuit. He granted it upon condition that I would release my claims on the circuit, and look out for my support where I labored. To

this I consented. As soon as the Baptists, and Universalists, learned that I was going to stay in Wales, a violent persecution arose against me: but the work of the Lord went on throughout the town, and extended into some of the adjoining towns. As the fruit of this revival, we gathered into the church about one hundred and twenty-five, amidst the fiercest opposition I hardly ever witnessed.

The next year, I was appointed to this place with Br. Joel Knight. Our circuit extended this year to Worcester, embracing in all eighteen towns, including a new field occupied, the year before, by Br. D. S. King—a Home Missionary. On this circuit, we labored very hard; we formed several little classes, and were instrumental in enlarging others, where they now have permanent churches. Had this circuit been provided for, as it ought to have been the following year, Methodism would have taken deep root in some places, where, for the want of attention, the little classes soon withered away, after we left; but most of these places since have sprung up again, and begin to bud and blossom. This is especially true of Barry, Oakham, Rutland, and Leicester. This year we gathered in a goodly number of souls in Barry, Spencer, New Worcester, Sturbridge, Brimfield, and Clapville. We also gathered souls into the fold this year in the towns of Wales, Stafford, and Union. It was from this field of labor, that Br. Scott, our Pre-

siding Elder, wished to remove me in the midst of unparalleled prosperity. This summons I promptly refused to obey; for which refusal, I was cited to appear at the next annual conference, to answer for my non-compliance.

Fearing the result of disobeying his mandate, I made a hearty confession to him that I had done wrong, and he withdrew his complaint; but made me suffer the effect of my disobedience severely by giving me an appointment the next year on the Hebron circuit, where there was but little prospect of doing good, and where there was no probability of my obtaining a comfortable support. This circuit had been divided into two, at the last conference, and an expensive family and myself were sent on to the north part of it, where the societies were small, with but little prospect of an enlargement, at present, in consequence of the excitement that then prevailed on the subject of temperance.

Dr. Fisk had lectured on this subject upon the circuit, and had very much displeased the brethren, on one part of it, by the course he had taken. My predecessor also was decided against the practice of drinking intoxicating drinks. Many of the brethren, all over the circuit, were arraigned against the temperance cause. At one of the appointments, one of the stewards came to me, on my arrival in the place, and informed me that it would not do to preach against the practice of drinking in that place. I asked him

the reason, and he said the people would not hear a man who preached against it ; and also that I should break down the church, if I persisted. Said I, at once, " if such a course will break down the church, let it come down." This only made me the more anxious to charge home upon the enemy. The first Sabbath I commenced in Chatham, I touched rather easy upon the subject, which did not much frighten the people ; but soon I began to thunder in such strong terms against the use of intoxicating drinks in this place, that the fiercest opposition was raised against me. The brethren not only brought the *bread and cheese law* to bear heavily against me, but defiled the meeting-house with filth, on the Sabbath they supposed I should preach there. One of the brethren, being a justice of the peace, wrote a long letter to me, charging me with slandering the brethren of Chatham, and of disturbing the peace of society ! and threatened, unless I came and made satisfaction, that the difficulty should be settled before the Civil Court. It passed off, however, with their punishing me, by withholding my support. Here I much blamed my colleague, who was a temperance man ; but as he was very poor, I conclude he feared that if he seconded my efforts, his family must suffer. I applied to Br. Scott to release me from the responsibilities of this charge, as there were other openings, which I could fill with acceptance ; but he refused, as I had not, as yet, suf-

fered enough for my disobedience to him. So I held on through the year, being afflicted with the same anti-temperance feeling in both of the appointments in Hebron.

In this state of things, I introduced my wife to the people in the month of December, 1832.

I have now come back to the point from which I digressed, and will pursue the history of the subject of this memoir, as well as I can, with the materials I have. I observed before, that she travelled with me most of the time during this year, as did Br. Rogers, my colleague; neither of us at this time, having any house in which to put our families. During two or three winter months, my colleague hired a house, and I obtained board for my wife, a few weeks. But most of the time we were going from place to place; not knowing in the morning where we should lodge at night.

Some of the people being prejudiced against us on account of my temperance principles, we did not feel free to call upon them. The people's hearts were so closed up against supporting the gospel, that it was not only a scene of continual perplexity, but almost discouraged me from thinking I could do them good.

One wealthy farmer, who was a brother in our church in the south-west part of East Hampton, who, I think, had no children, was so unwilling to support the gospel, that I could hardly endure his niggardly spirit. Having heard that he had paid nothing for preaching,

at the closing up of the year, I called on him, and he offered me one dollar. (There were then three married preachers on the circuit — Br. Heath, Br. Rogers, and myself.) I asked him if that was all that he was calculating to give for our services during the year? He said it was. I told him to keep his dollar to himself! Another circumstance occurred in Hebron worthy of notice: an aged father in the gospel, who had a good farm, and a large stock of cattle, with a thousand dollars, or more, at interest, said, that he had always paid twenty-five cents per quarter, or one dollar per year, ever since he had been a Methodist, and kept the preachers whenever they called upon him. My wife, and myself, called upon him to spend a night, as we were travelling from place to place. This visit happened soon after we were married. In the morning, being about to depart, he gave me twenty-five cents. I asked him what he designed by this offering? He said this was his regular quarterage. Said I, "this is not all that you intend for the three preachers, for their three months labor." He said, it was all that he could afford to give. I then refused to accept of his donation, sharply reproving him for his parsimonious spirit; and left the house, after telling him that he was not a fit person to belong to the church of God, &c. My proceedings with this family, brought a severe trial upon my companion. The manner of my reproof was so exceptionable to her,

that she thought she must rebuke me before the family ; but I justified my course, considering the circumstances. So discouraged was my dear wife at my course with this family, having but just commenced her warfare with me, that I did not know as she would ever rise above it ; and so deeply did this affair afflict my feelings, with other discouragements, that I feared, for a while, that the whole would entirely upset me and my companion together.

From this little twenty-five cents, offered me as a donation, by one of our brethren, arose the deepest mental conflict, ever suffered by myself and companion, during the almost eleven years which we shared each other's trials and conflicts, in this vale of tears. But the Lord gave us grace to weather the storm, and to continue laboring unto the end of the year. For our services on Hebron Circuit this year, we received in all eighty dollars.

The journal proceeds :

DEC. 11, 1832.—“I was united to Mr. Moulton, to share in his vicissitudes, until death shall sever our bond of union. The ceremony was performed after Mr. Moulton had preached a short sermon. It was a solemn time. Many tears of affection were shed. The Lord approbated our proceedings by blessing our souls and making us happy in Him.”

DEC. 12.—“Travelled to Wales through

mud and water, and attended meeting at Br. Squier's. We had a good meeting and a good visit with these friends."

DEC. 13.—“Left Wales and arrived at Stafford, where Mr. Moulton spent about two weeks, having made a change with Br. Hayward, who was then their stationed preacher. Here I attended meeting with Mr. M. almost every night. The brethren were much revived, and the prospects were good for a revival.”

DEC. 19.—“Mr. M. went to his sister Leonard's, and made a visit: had great liberty in speaking to the people. There were present, at this meeting, two Baptist clergymen.”

DEC. 20.—“Started from Br. Leonard's, this morning, visiting on the way. Mr. M. preached in the evening, at a school-house in West Stafford. Meetings were continued every night until Monday, 27th. We then journeyed on towards our circuit, and put up at night at father Keney's, in Bolton, the home of Mr. Moulton when he travelled Tolland circuit. Here we met Br. Hayward, who preached to us in the evening. We had a good time among Mr. Moulton's old friends.”

DEC. 25.—“Arrived at Br. Strong's, in East Hampton, on Hebron circuit. Here I tarried a few days to rest, and Mr. M. proceeded around the circuit.”

DEC. 31.—“Went with Mr. Moulton to a wedding in East Hampton: this was the first wedding ceremony that he ever performed.”

JAN. 5, 1833.—“Went to Hebron, and read some very afflicting news in the Herald with regard to Rev. E. K. Avery. In Hebron Hollow class, there is a prospect of revival; some have already found their Savior. After travelling round the circuit a few weeks, with my husband, doing what little we could to advance the interests of religion, we started, Feb. 11, to visit Mr. Moulton’s sister in West Windsor. Here we enjoyed a good, and, I trust, a profitable visit. My husband preached twice, and unworthy me, tried to exhort the people to repentance; the prospect was very good for a revival—several rose for prayers. On our return, Mr. M. spent the Sabbath at East Hartford, (a town connected with Manchester circuit, where he received his first appointment from conference;) and then returned again to Br. Strong’s, where I first tarried when I arrived on the circuit.”

FEB. 22.—“My mind, for some days, has been powerfully impressed to write. I fear I have neglected duty in this respect. I praise God for some peace this day: but O, how I long to feel more of that vital principle of love in my soul, from day to day, that duty may not seem a load, nor worship prove a task!”

FEB. 25.—“Resolved to live nearer to God. I have peace in believing—I was blest this morning in family devotion.”

The above is the faintest expression of God's goodness to her soul, that I have noticed in her writings. I conclude that she was weighed down through manifold temptations. It not being yet one year since she buried her first husband, and coming from Greenwich, where the people were enjoying prosperity, and where they had shown her every expression of kindness, to a place where the people were cold, and appeared distant towards their preacher; contending for their rights to use intoxicating drinks; and the administration of her newly married husband, being so different from that of her former husband, it is not a cause of wonder, that all these discouragements weighed down her spirits, and produced seasons of melancholy. But she passed through them all like a christian hero; hardly ever unbosoming her trials and troubles to any one, not even to her husband; believing undoubtedly that every preacher of the gospel has a sufficiency of trials, growing out of his relations to the church, &c., without being additionally burdened with his companion's woes. When temptations and trials rolled in upon her like a flood, she always resorted to a throne of grace, and found immediate deliverance, or grace to support her in them. Her trials, rising from various

sources on Hebron circuit, were all sanctified to her, for her spiritual good ; teaching her many lessons which proved profitable to her in after life. Elizabeth ever looked back upon this year as one of peculiar trial, embarrassment, and affliction. But God's dealings towards her the past year, were only a dark cloud that eclipsed her prospects for the moment, that she might learn to distrust all sublunary things, and put her entire confidence in the God of her salvation.

The time is now drawing near when her star of hope, which had somewhat faded, with regard to her usefulness, during the past year, was about to shine again with peculiar lustre. She learned, in the change which was about to be effected, that it would not do

“ To judge the Lord by feeble sense,
But trust him for his grace ;
Behind a frowning Providence,
He hides a smiling face.”

The next year was one in which the Sun of Righteousness never shone brighter upon her soul; her hopes and courage never were stronger, and her usefulness never greater. During the past year, I obtained many enemies in and out of the church, mostly by my ultra measures on the subject of temperance ; while my dear companion, by her mild and pleasant course, gained the esteem and approbation of all who became acquainted with her. We both learned a les-

son here, by experience, which proved very useful to us in after life. And although we considered this the most unprofitable year we ever had, so far as the salvation of souls was concerned; yet, we ever looked back upon it, as one of the most profitable, so far as the learning a lesson of human nature was desirable.

The approaching conference held its session in Boston. After a long and tedious session of almost three weeks, I received my appointment to labor on Gill circuit, in connection with Br. Stevens, who was received on trial this year. I then returned to Lunenburg for my companion, and hastened with her and her youngest sister, to my anticipated field of labor. This circuit was located on the mountains, the west side of the Connecticut river,—some one hundred and thirty miles from Boston. The very name of Gill circuit sounded like death to us; but in the name of Jesus, with our lives in our hands, we started; reached Gill, and put up with Br. Munn. We here learned that there was no house provided for us to live in. I therefore left Gill, and went to Coleraine, and hired a convenient house to accommodate myself and Br. Stevens. Here we found ourselves in the midst of a warm-hearted, loving church of young converts, who had been gathered together through the instrumentality of Br. Colburn, the far-famed mathematician.

As soon as our families were settled, we

surveyed the dimensions of our circuit, and learned that it extended from Gill, to Florida ; embracing no less than twelve towns, with the most diversified scenery imaginable. On the east, lies Gill, Greenfield, and Deerfield, beside the beautiful Connecticut river, with its smooth, polished surface, gliding along within its banks. As we move along towards Coleraine, after passing a few miles through fertile fields, we commence a gradual ascent, winding our way, for miles, beside a purling stream, with cragged rocks and peaks, on either side ; ornamented with the stubborn beech and maple ; — while the rushing stream, rolling between the mossy rock and then dashing upon the ledge below, strikes the contemplative mind with wonder, leading it to adore the Author of those huge piles, and sunken cavities. Ascending the top, we inhale the pure mountain air, and view the beautiful scenery of nature on every hand ; then descending down a stream running another way, we reach the beautiful village of Coleraine, lying beside a lovely stream. Descending this river as far as Shelburn falls, we then follow up the Deerfield river, at the foot of the mountains, until we arrive at Charlemont. Then we proceed on to Zoar, and Florida, where lay, on either side the river, the most massive piles of huge mountains, and cragged rocks, that I ever witnessed. We then cross over an almost unbeatened path, to the town of Rowe, which lies on the height of the moun-

tains; then through Heath down again to Coleraine, taking a view of Catamount Hill, on the top of which is a large den where those animals found a shelter from the dog and hunter; about which den dwell the rustic inhabitants in the most rude and uncultivated state. I was informed that a man, pursuing a catamount into his den, and seeing him looking out, fired at him, and so terrified the animal, that in running out, he passed between the feet of the hunter, taking him upon his back. Thus he continued his flight down the ledges, without injury to the affrighted rider.

Passing on through Coleraine to Leyden, we find the most hilly and uneven course ever trod by man, if I may judge. Having reached Bernardstown, near the old Connecticut, we have finished the borders of the circuit. Our location in Coleraine was very agreeable to my companion. We commenced operations by visiting the societies, Elizabeth going with me, when practicable, until we had surveyed the whole field. We found that the Unionists — a set of seceders from the Congregationalists — with a Mr. Truar, for their leader, had made considerable progress in this vicinity; and especially in Coleraine. Her journal proceeds :

JULY 25, 1833.—“Our prospects are good on the circuit; several have already experienced religion. This is an evening of some

trial, but I feel a perfect reliance on God : He has hitherto been my helper, and shall I now distrust his mercy to deliver ? No ! I feel a sweet consolation while I believe. O how much will faith accomplish : it will remove mountains of sin, and enable the soul to rise as on the wings of an eagle, and bear us towards the port of endless life, amidst the sorrows and trials of human life !”

JULY 26.—“ This is a morning of great peace to my soul. Not a cloud of trouble intervenes. O the wonderful goodness of God ; how great ! May I ever trust in him with unwavering faith ; for I view in him an unbounded ocean of love divine, into which I long to plunge. O my God, help me to follow thee fully, as did Joshua and Caleb of old.”

The subject of this narrative never said much about her own public labors. Her diary — a specimen of which you have — it will be observed, has reference, mostly, to the work of God’s Spirit on her own heart, and the struggles and trials through which she was called to pass. Hence, in order to narrate her usefulness in the cause of Christ, I must identify my movements with her’s. And in doing this, should the reader think that I wish to sound my own trumpet, to gain glory of men, I would meekly say, “ God forbid that I should glory save in the cross of Christ ! ” I care but

little what the critic may say, if, in presenting this work to the public, I may but magnify the riches of divine mercy, in the great work of grace performed through our feeble instrumentality, on this circuit, during the year. I have long thought, that a succinct history of all the revivals, which God has wrought through our feeble efforts, might be the means of advancing the Redeemer's kingdom; and now, as the Providence of God has opened the way by the removal of a faithful laborer from my embrace, my duty both to God and man seems to require, that I should just sketch those revivals, in which my companion took such a deep interest.

No one who was acquainted with Elizabeth, doubts but that she was instrumental in helping forward every revival of religion, in which she ever labored. One sagacious divine, of the Congregational order, said, to one of his friends, "that the great secret of his (the writer's) success, consisted in the labors of his companion; for there is nothing peculiar in him." This same sentiment was adopted by thousands of friends, and by most of my enemies, who envied my success. One thing was always true: her exhortations were so drawing and melting, and mine so cutting and piercing, that she received the praise, and I, the frowns from the multitude. After the Lord had helped me to wound the heart, the people would sit with almost breathless attention, listening to her exhortations,

while she poured in the balm, to heal up their broken hearts. Thus God had fitted her, and given her strength, to labor with me, for almost eleven years, on some of the largest circuits in the New England conference.

CHAPTER VII.

The good work of God commenced with us in Coleraine, in July: so great was the interest, that we held some of our meetings out of doors; and to the surprise of most of our rising church, a number of the Unionists presented themselves at our Jordan for baptism, and united with our church. This course led the two preachers, who had formed a circuit in this region, to abandon the remainder of their church in Coleraine; after which, I formed a class called the Unionist class, and appointed Rev. Thomas Marcy leader. This probably was the means of bringing him the sooner into the ranks of the ministry. Our church continued to prosper throughout the year. Elizabeth always attended with them Sabbaths, when not with me on the circuit. I learned, that their Sabbath prayer-meetings became as interesting, and drew out as many people, as did the preaching meetings. This society was dearly loved by Elizabeth, and the society highly respected her for her work sake; and

when compelled to leave them, it was like severing the tender chords of her heart. Many who were young converts in Coleraine, when Elizabeth was there, who have now become strong men and women in Israel, will bless God for such a counsellor as was E.; for they then looked up to her for instruction, as a pupil looks to his teacher. I fear Coleraine has never since seen such days. Early in the fall, we arranged our plans for a general campaign, on our large six weeks circuit; throwing in evening lectures wherever there were calls for them. When the work took effect, we held on every night and visited day-times, as long as circumstances called for the labor; always bringing in our wives to our help. This fall, we held a camp-meeting on our circuit, in Bernardston. Many souls were converted here. Elizabeth labored and toiled for her friends as usual, night and day, holding up the doctrine of entire sanctification, from tent to tent. This meeting gave a new spring to the work of revival, all over the circuit, and prepared myself and wife for labor.

Her diary continues :

SEPT. 16, 1833.—“Attended camp-meeting at Bernardston, which was visited with the power of God, in the salvation of many souls. The prospects on the circuit are good for a general reformation. Many have already found the Savior and joined us on probation.”

Oct. 8.—“I have attended two protracted meetings, at which there were about forty conversions. At the meeting in Leyden, but few were converted; but Mr. Moulton has organized two new classes there.”

The circumstances in Leyden were these: when I first went to Leyden, there was a small class of Methodists in the north-west part of the town, who worshipped in their old school-house. There was a large meeting-house in the middle of the town, which belonged to almost all sorts of folks; it was forsaken by all, and no regular meeting was held in town, except the prayer-meeting held by the few Methodists. The people offered me the house for circuit preaching; I accepted, on condition that they would pay us the small sum of \$50 for preaching half the time during the remainder of the conference year. They agreeing to my proposals, preaching commenced. We soon learned that our Methodist class would pay nothing; neither would many of them come to meeting in the meeting-house.

The leader, then a rum-drinker, being a man of much influence in the town, had persuaded his class not to go to the meeting-house; but continue on as usual their prayer-meetings. Calling for an explanation of his course, he said, they had previously worshipped at the meeting-house, but could enjoy no liberty there. Furthermore, he believed God had cursed the house

and forsaken it, and that the devil had taken possession of it; for that base-viol which was used in the house, was the devil's fiddle. After much labor with him, and some of his class, we preferred charges for schism against the leading members of the class, which the quarterly conference sustained. As a final result, six charges were preferred against me, which followed me, as I suppose, to conference.

Having prepared the way, and removed a difficulty, which had been of long standing, and which none of my predecessors dared to touch, the Lord poured out His Spirit the following year in such effusions as were never known before in that place, nor since.

In all of this affair, my companion submitted the whole to God, believing He would overrule all for His glory. When she learned that my character was suffering, by the hand of persecution, it only nerved her up for the warfare, knowing that God would not suffer the innocent long to endure without rescue.

The journal proceeds :

Nov. 24. — "This day I have spent most of my time in reading and praying, which, I find, has been very profitable to my mind. For a number of weeks past, I trust my soul has been advancing in the divine life. My evidence of sanctification is brighter than for months before. I praise God for a fullness of divine love.

O, may I ever pursue the path of holiness, with unabating zeal, and never be found on the back ground. I have to acknowledge that hitherto, I have manifested too great backwardness in speaking upon this all important subject."

DEC. 5, 1833.—“This day finds me rather indisposed in body—so much so, that I am unable to attend a public means of grace. But blessed be God, for peace at home, and in my own soul. I find that God’s grace is sufficient for me under every trial. It is now more than nine years since I found the Savior to be precious, and I can truly say, that I never found him to be a barren wilderness to my soul. O, how unworthy to enjoy the smiles of a reconciled God! All glory to his exalted name. He stoops so low, as to bless the most unworthy of His creatures, when they come aright to Him. O my Father in Heaven, bless me with all thy fullness, that I may be prepared for usefulness, and glory hereafter! Amen.”

From December to March, my companion was engaged with me most of the time at protracted meetings, and therefore did not write much. Our house was shut up, for weeks together, during this cold winter; and my wife was laboring with me every day and every night, for the salvation of souls. So efficient were her labors in the female department, in

our protracted meetings, especially in new places, that I thought we could not progress successfully without her aid; and never was a person more willing to leave all, under every circumstance, to work for the salvation of souls, than was Elizabeth.

The journal proceeds :

MARCH 16: SUNDAY MORNING.—“I feel under great obligations to my Heavenly Benefactor for the mercies of the past week. This morning finds me surrounded with many blessings. Although not permitted to attend the more public means of grace, in consequence of ill health, yet, I do feel the power of that grace, and the influence of that Spirit on my heart this morning, which has been my support for nearly ten years. While pursuing the History of Methodism, this morning, in reading the abridged lives of a Wesley, and a Coke, my heart was melted into tenderness, and I could not refrain from weeping. Again, I took the third volume of Dr. Clarke’s life, and read an account of the happy death of Mrs. Butterworth, and a letter from Dr. C. to her husband, which very much affected me. But the cause of my present feelings, is in some measure, owing to my situation. I sometimes view death very near. I am apt to shrink at suffering, although I feel that death would be the gate to endless joy. I, nevertheless, have a de-

sire to live, if I can be useful. The last six months of my life, have witnessed a happy era. I have almost incessantly enjoyed the witness of the Spirit. I have also witnessed the conversion of many happy scores of precious souls. To God be all the glory!"

MARCH 23.—“I have enjoyed a good season to-day, although not permitted to attend the house of worship. I am under great obligations to God for the blessings received during the past week. Health and prosperity have been my portion each day. What will be the result of the ensuing week, I know not. I leave all to Him, who does all things well. I am assured that the willing and obedient shall eat the good of the land. O that I may be one of that happy number!”

SUNDAY, MARCH 30.—“This day, I find myself under strong obligations to serve God more faithfully than I have, for nearly ten years that are past. I know not what is before me, but I leave all with the Lord, that He may do as seemeth to Him good in His sight. I look back upon the past conference year with supreme delight. The Lord hath wrought wonders on our circuit. Hundreds of souls have been converted to God. To Him be all the glory. Our three preachers, Brs. Stevens, Banister, and my husband, have labored with unabating zeal in the vineyard of the Lord

and they have had the unspeakable pleasure of seeing the fruit of their labors, in the salvation of more than three hundred souls, during the winter past, in the towns of Charlemont and Greenfield; besides the scores that have been converted in other places on the circuit. In about two months more, we must take up our little all, and go to some other part of the work,—where it will be, I know not; perhaps I shall be in eternity before that time approaches. Be this as it may, I feel as willing to go to heaven from Coleraine, as from any other part of the world. I only wish to know that God is mine and I am His for ever. This I do know, that if faithful until death, He will bring me to the endless joys of heaven."

The revivals referred to in Charlemont, and Greenfield, were among the most powerful displays of divine grace, I ever witnessed. These towns were places, where Sabbath preaching was commenced this conference year, although there were two small classes, one in each town, before we went on to the circuit. In Charlemont, we worshipped in a small school-house, which would hold about one hundred persons; and in Greenfield, in a Masonic Hall. In both of these towns, we held protracted meetings. In Charlemont, where we held the first, we engaged the Baptist meeting-house, as they had, at this time, no preaching in the place. Having commenced, the interest soon rose to such

a height, that it was with the greatest difficulty that we could accommodate the people, although the house had galleries on three sides; and so intense was the excitement the second week, that one hundred, or more, would press their way to the altar for prayers at once, when we could make room for them. Two or three nights, we set apart three places in the house for the anxious; two in the galleries, and one at the altar. The people were praying all over the house at once; I do not wonder, that it seemed like a scene of confusion to many, who had never before seen the displays of God's Spirit on this fashion. So deep was the feeling upon many minds, that we had prayer-meetings for the serious before, and after, short sermons, in the morning, afternoon, and evening. Br. Banister, numbering them on the anxious seats, as they professed to be converted, counted two hundred in eleven days; and one of these days, he numbered forty conversions. While the revival was at the highest pitch, two Congregationalist ministers, being greatly alarmed about their flocks, whom they saw among the crowd, talked in our meeting against our proceedings; warned their own people against being deceived; charging the young converts to be very cautious about "indulging false hopes," "getting on board of a leaky ship," &c. This soon occasioned a division among us: throwing at the same time many of the converts into temptation and

doubts. The Baptists had now sent for a minister, and wanted their house, as well as the fruit. In this state of things we were obliged to retire back to our little school-house again. We immediately started a subscription paper for money to build a house, and used all proper means to save the converts; but so strong did the tide set against us, by the persecution of our neighbors, that many became discouraged; and consequently much of this harvest was lost. We, however, received members enough for a respectable church, and they went forward and built a house. The news of this revival so cheered up the little class of seven, I think, in Greenfield, that they wished to have a protracted meeting, as soon as possible. The class here had enjoyed some revival since the camp-meeting in Bernardston, and we had already held many evening meetings in the Masonic Hall. This place was thought not sufficiently large to accommodate all that might wish to attend; therefore, the brethren applied for the Court House, and obtained consent to hold our meeting in it. We immediately issued the Macedonian cry for help, and to our surprise, about twenty preachers responded to our call. We commenced, not knowing what to do with all the company that came from every quarter; and especially from Charlemont, as they came pouring in, in crowds: and so full of zeal were they, and the preachers who labored in that revival, that they often made the old Court House

ring with the praises of God. This not only frightened the inhabitants of Greenfield, who before, had scarcely ever heard a loud amen in public meeting; but the shouts of the young converts frightened some of our preachers, who had come to our help; so that they felt it their duty, in some instances, to reprove us. But amidst all the supposed confusion in the meeting, the alarm was sounded out, and in a few days, as the meeting progressed, there were seen multitudes of the rich and poor, bowing at our altar, surrounding our entire circle, in the Court House, crying for mercy. Before this meeting closed, which held twenty-one days, and evenings, between one and two hundred had been converted at our altars.

In these two revivals, Elizabeth took a very active part. At Greenfield, where the ladies and gentlemen sat apart, Elizabeth took charge of the female department, while at, and while coming to, the altar; giving them instruction; at intervals in the prayers learning the state of each one's mind, that she and others might the better know how to present each individual to God, in supplications. So arduous were her labors at this meeting, and so ardent her desires for the salvation of her friends, that she became literally exhausted, and I was obliged to carry her home some days before the meeting closed, that she might obtain rest from her labors and anxieties. After she returned from this meeting, she did not go away from home much

more, until after her daughter was born, which was June 1, 1834, while our conference was in session in Webster. Some of the brethren and sisters will remember how faithfully she persevered in laboring in Greenfield, for the salvation of sinners, even after some of her friends thought she was not well enough to be abroad; but there was no circumstance in which she had ever been placed, in which she thought it improper to go to meeting, and work for God, when her health would justify it. She had a standing rule, to attend upon all the means of grace when practicable, regardless of the speech of a gainsaying people.

In this revival, we gathered about one hundred probationers into the church. The prospects now being so good, some of the leading members thought, they must now have a popular preacher stationed with them, at once; for some of the first class of men had told them, if they would, they should join with them. So they wrote to the Presiding Elder, who, obtaining our consent, removed Br. Paul Townsend from his station to Greenfield, and all the circuit preachers immediately left the place. We were willing to leave; but felt much grieved, that they should turn us away without any compensation, more than the small class had signed before the revival, after having labored and toiled almost a year, suffering all manner of persecution, in our persons, and otherwise. This course very much grieved myself, and

wife ; especially after having suffered so much to plant, and establish a church of God there. Some of the most abandoned would have murdered me in the Masonic Hall, one evening, by sending a slug of iron, or some other hard substance at my head, while preaching before a large window, had not the Special Providence of God interfered. This weapon of death struck against the two sashes which met together in the middle of the window, with such tremendous force, that it broke and shivered every pane of glass in the window into many pieces. Had it struck two or three inches lower, or higher, it would have hit my head, with force enough to have killed me, as was thought by many. The report was so loud, that the congregation sat amazed, some of the women involuntarily screamed ; but the audience was soon composed, and I was permitted to finish my sermon unmolested.

After the close of our protracted meeting, some of this gang sheared my poor horse in a most ridiculous manner ; so that he did not look fit for use, for some time. I had the mortification, the remainder of the year, of using a beast which carried prominent marks of the depravity of the natural heart. At a meeting at the north part of this town, while preaching, a Universalist preacher feeling irritated at what was said, muttered out something which disturbed the audience ; I said to him, "what ! have I pulled out a leviathan by the hook,"

which stilled him, until I closed my sermon. Then he arose to speak : I requested him to desist ; but he raised his voice. When on a sudden, my wife commenced a lively hymn, and before one verse was sung, many helping her, the man was sung down, sitting quietly on his seat. I immediately closed my meeting, and we hastened to our carriage ; but before we could get away, the mob gathered around us, and had it not been for the presence of my companion, I presume I should not have left in safety. I went once more to that place, but the signs of the times were such, as to admonish me that trouble was meditated, and I left, after the people had gathered, and went there no more. Considering how much we had suffered in Greenfield in various ways, to build up the church of God, and then to be turned off amidst unparalleled prosperity, with but little or no remuneration for our labors, we told the brethren, that God would not prosper them in the course they took. They built a convenient church ; had a good preacher, but none of those rich ones whom they were fishing for, by obtaining a popular preacher, joined them. In fact, no more joined them that year : the next year they lost a number, and continued to reduce in strength and numbers, until it was thought by themselves and others that they would be obliged to give up the means of grace entirely. This should teach us to be contented with such means as God

employs, when rapidly advancing. Many societies, when looking too high, have been brought low before they could see that all their sufficiency is of God.

The journal proceeds :

MARCH 31. — “Have this day finished reading the life of Dr. Adam Clarke, published in three volumes; and a most interesting work it is. I think I have never read the life of any man which contains more moral and religious instruction. Also, finished reading the book of the Ancient Israelites, written originally in French, and since translated into English by Dr. Clarke, LL. D. This book affords much light on the Old Testament.”

Elizabeth cultivated a taste for reading when young, and spent most of her leisure hours in reading good books: the Bible was her daily companion. She was not a stranger to religious newspapers, and other periodicals of a moral character. It has been said of her, that while her eldest sister would spend all her leisure moments in writing, Elizabeth would employ her's in reading.

APRIL 6. — “This day I find myself rather indisposed in body. I know not what is before me, but in God will I trust. The past week has been a season of great enjoyment. I have

enjoyed a measure of the fullness, but O, how unworthy ! I feel the importance of having my walk close with God. O Lord, enable me to adorn my profession, while I live, that when the cold hand of death shall seize this vile body, my happy spirit may go and dwell for ever in thy heavenly kingdom!"

So extensive was the work of God this year, that our circuit was divided into two stations, and two circuits, the following year, and six preachers were sent from conference to supply our places. There were also nineteen young men on this circuit, who felt it their duty to preach the gospel — several of whom are now members of our conference. The temperance and missionary causes received a new impulse, and three new churches were about being erected when we left the circuit. How great an instrument my companion was in this glorious work, eternity alone can tell. But many, I have no doubt, will rise up and call her blessed. I have dwelt so long already, that I cannot stop to describe the revivals in Rowe, Gill, Bernardstown, &c. Br. Stevens, by imprudence with some of the young converts, was discontinued. This was a great trial to Elizabeth, who deeply sympathized with his wife ; they having lived together, in great harmony, during the year.

CHAPTER VIII.

OUR next appointment was at Phillipston circuit. I had for my colleagues, Brs. David Todd, and Philetus Green, whose body is now in the grave. Brs. Todd and Green lived in Winchendon, and my family in Phillipston. We lived some two miles from the place of public worship. Notwithstanding this, Elizabeth was almost as constantly at meeting as myself, with her little child. She never considered it her duty to neglect the public means of grace, because God had blessed her with an interesting babe. She commenced carrying her child at five weeks old to church, and continued, with but little apparent trouble to herself or to the audience. She soon dedicated her little one to God, in the ordinance of Baptism, and was instant in prayer for its salvation, ever after it was born. Long before the mother died, she received an evidence from God, that the child would be converted in God's own best

time, should she give her a faithful training, which was her fixed purpose to do by the grace of God helping her.

JUNE, 1834.—“My little daughter was born June 1st. She is a sweet and interesting little babe. O, may I have grace and wisdom to train her up in the fear of the Lord. I desire to live above the world, and have my all placed in Him, who has thus kindly and unexpectedly preserved me through my season of confinement and affliction, and raised me to health again.”

JUNE 26.—“We moved to Phillipston. Found the people rather low in religion, with some difficulties in the church; still we are looking for a cleansing in the church, and a revival among sinners. There are three preachers sent to two towns, with less than 150 members in all, for the watchcare of the three.”

AUG. 27.—“We are pleasantly situated, enjoy good health, but have no revival. Prospects are good in Athol. Mr. M. has commenced giving them Sabbath preaching, which is a new thing, in that place. It is expected that many will oppose it.”

Our field of labor being so small this year, I thought it my duty to enlarge it, if possible; and consequently, obtained the use of the Town-House in Athol, and commenced preaching, on the Sabbath, half of the time. But no sooner had I well commenced, and the

work of conviction begun to go forward on many minds, than the Baptists sent for an Evangelist to come, and hold a protracted meeting with them ; this drew off my congregation, to such a degree, that I left the place, after a severe struggle to sustain myself."

SEPT. 23.—“It is with peculiar feelings of heart that I attempt to write this morning. I have been somewhat indisposed in body for a number of weeks, so that I have been unable to do my work ; but in the midst of these light afflictions, I have consolations which are neither few nor small. My hope is founded on a sure rock,—even Christ the chief corner-stone. My evidence is bright for Heaven and eternal glory. I now submit all to God, and if my life is spared, religion shall be my theme. If death is soon to be the portion of my cup, I *fear* it not. No ! *I* believe it will be the gate to joys more refined, and happiness, as lasting as eternity itself. O glorious thought ! It revives my spirits, and gives me fresh courage to persevere in my Christian course, a few more fleeting days, or years. We are now enjoying a good revival in Phillipston. Many, who, a few days ago, were in the broad way to death, are now rejoicing in God. The work commenced at the time we commemorated the death and sufferings of Christ ; at which time I solemnly offered up my little one to God, in the ordinance of holy baptism. The power of God

evidently attended these sacraments. Mr. M. commenced a series of meetings which continued fifteen evenings and some days. About 25 were converted, most of whom joined the class.

Although Elizabeth was unwell during the above meeting, yet so intensely did she feel for the result of the revival, that she found her way to many of the services, with her little one; and when at meeting in revivals, she always found something to do. Having become accustomed to her help, I hardly felt right without her presence, and probably encouraged her to go to meeting, when she was not able; which course I have since greatly regretted. In after years, when I could be assisted by her, I did not call in much help from abroad. We have frequently held meetings successively, month after month, with but an occasional sermon from abroad.

The revival here was greatly checked, if not entirely stopped, by the wicked Universalists, who came with their minister, and presented themselves at the altar for prayers, in derision. These wicked acts, with some imprudence on our part, turned the attention of the people from the work of revival to vain janglings, which soon put a period to a most interesting work of grace in P. During this revival thirty were converted, and twenty united with the church on probation. The brethren

were much quickened, and are hoping for better times.

"DEC. 24, 1834.—Since I last wrote, I have visited my friends in Lunenburg. Found my mother very different from what I had ever seen her before. She has been awakened to a sense of her danger for some time, as she informed me, and has now come to a decision of mind to serve God, and is made a happy subject of converting grace. This to me is joyful indeed. O, how many times have I prayed for her in years that have rolled away, and God has, at last, answered my prayers! To Him be all the glory for ever. My mind has been in a peaceful frame for some weeks past, with a very few exceptions. O what sweet enjoyments the Christian finds in serving God faithfully."

Should all pious children pray as much for their unconverted mothers, as Elizabeth did for her mother, I think the promise "ask and ye shall receive," would be verified. I will presume her mother's case was carried to a throne of grace, several times a day, for more than ten years; and when converted, her daughter's cup was full of glory. The circumstances of her mother's conversion were these. Being invited to a protracted meeting in Lunenburg, which was then in session, Elizabeth received a promise for the first time, from her mother, that she would go half a day with her to meet-

ing. After sermon it was observed that conviction had fallen upon the people; but none were disposed to go forward for prayers, until some of us went in among the congregation, inviting the serious. At this time, Elizabeth whispered to Br. Joel Knight, requesting him to give her mother an invitation to go forward to the altar, for prayers. He went, and she came out, with several others, and during that prayer-meeting, the Lord converted her soul, to the exceeding great joy of Elizabeth and others. She not being willing to unite with the Calvinistic church, where her husband belonged, he came off, and with his wife, united with the Methodist E. Church, and both are walking, as I humbly trust, in all the commandments and ordinances of the Lord blameless. The burden of Elizabeth's prayers now ceased for her mother, and she commenced with new interest praying for her three sisters who were as yet unconverted.

The following letter was written to her sister Lucy, who had been recently married, rather reprobating her for not manifesting more interest in her welfare. Elizabeth always keenly felt any supposed neglect on the part of her friends; her object was not to retaliate, but to give them good advice, and let it pass

“ PHILLIPSTON, DEC. 21, 1834.

“ *Dear Sister* :—As it is more than a year since I last saw you, and nearly a year since I

wrote you, without having received an answer ; and as I love you, and feel a deep interest in your welfare, I think the little notice I have received from you since your marriage, is not a sufficient apology for me to withhold my pen from writing, although it would perhaps be just. I think you may have had much to do, and much to occupy your mind, yet, I think this is not a sufficient excuse for your negligence. Various have been the scenes through which I have passed, since I last saw you. Prosperity and adversity, joy and sorrow, have been mingled in my cup. My health has been feeble most of the time, for six months past. I have sometimes felt as though disease was fast preying upon me, and that my days on earth would be few. I have been unable for several weeks together to do my work. My health now, however, is improving. Mr. M. enjoys the best of health. Our little girl is well and sprightly, just beginning to creep. We are very pleasantly situated this year. We have had but few additions to our church compared with last year, but we are not discouraged. About fifty have united here, and at Winchendon, since we came to the circuit. Last Sabbath several came forward for prayers. An old gentleman since came and informed us that he was a great sinner.

"I spent about two weeks at my parents in the fall, and while there, my dear mother presented herself at the altar for prayers, and soon found

her Savior. O, what a glorious sight to me ! and when she found deliverance, joy unutterable filled my heart O, to have our dear mother singing praises to God, was indeed a joyful sound to me ! And my joys were not a little increased, to see her manifest such an anxiety for her neighbors. She thought they would be converted if they would only attend the meetings. So she sent our father out among them ; but to no purpose ; for they would not attend. Having made my visit, I took the stage and went to Winchendon, where I met my husband enjoying a glorious revival, such as has not been enjoyed there for five years past. All the musicians were converted, or reclaimed. They then found, that they could praise God better with their voices, than with their instruments. I must now hasten to a close ; but permit me first to exhort you to seek an interest in Christ. O, my dear friend, the wheels of time are rapidly rolling round, to hurry us into eternity ; and now while reformation is spreading through our happy land, and the heralds of salvation are proclaiming liberty to the captives, it is my earnest prayer that you, my dear brother, and sister, may with the many thousands who are now flocking to Christ, secure an inheritance, which is incorruptible, undefiled, and that fadeth not away. I know not but you have already set about this great work ; if not, I beseech you, to delay no longer. I sometimes fear that I shall never meet you again on earth,

but do meet me in heaven. I feel that I am bound thither, and shall, if faithful, join the church of the first-born, together with my companion, and friends, who have gone before to celebrate the praises of God and the Lamb for ever. O, the blissful thought!"

"E. MOULTON."

The following letter was written to my sister in Monson, who was a dear friend to my wife. It is only the filling up of a blank left by myself; when writing to my friends, Elizabeth always wished for a small place to throw in a few sentences.

"PHILLIPSTON, JAN. 30, 1834.

“Dear Sister:—Having a few leisure moments, and a blank left on Mr. M’s sheet, I would inform you that Jesus is still precious to my soul. I feel that great is my responsibility, yet, I am doing but little for God. My motto, however, is onward and upward; and by the grace of God, I intend to gain heaven. I enjoy my mind well. We have good seasons on the circuit. The class, to which I belong, is on good ground, and well engaged. I made a visit to my father’s in November, at which time, my dear mother experienced religion. Truly my heart rejoices at this miracle of grace. It has long been my prayer that God would convert my mother, and now I know that He has answered prayer. Blessed be His holy name! .

how infinitely good He is! I feel, my dear sister, that we shall add a few stars to our crowns on this circuit, if faithful. O, pray for us. I must now close, hoping these few lines will find you in good health of body and soul. Amen.

E. A. MOULTON."

FEB. 2, 1835.—“Mr. M. has attended recently two protracted meetings—one at Fitzwilliam, the other at Greenfield; but little was accomplished at either of them. Circumstances were such that I did not go. Br. James O. Dean, of Gill, has come to study with Mr. M., and preach Sundays until Conference.” (This dear brother, having served effectually in the ministry, has lately ascended to his “Father and our Father, his God and our God.”)

FEB. 29.—“Mr. M. has held an evening protracted meeting in Royalston of late. This is a new place; several have been converted, and a class of 15 formed. About 30 were converted.”

Having supposed that the several towns about Phillipston, where Unitarianism had thrown a dark shade over the community, were about ready to receive the word of God, I wrote for Br. Dean, who was about entering the ministry, to come and spend the remainder of the Conference year with me, promising to board him, and let him study week-days, if he

would give the people his services Sabbaths; expecting to obtain enough for his labors to compensate me for his board; but in this I was mistaken. The people, having learned my intention, shut me out of four towns; in two or three of which, revivals had begun, when the doors were closed against me and my colleagues. I am happy to learn that Methodism has been introduced into all these towns since, namely, Athol, Petersham, Royalston and Templeton. Had not this persecution been raised against me, at a time when it was not consistent to preach in the open air, I think by the grace of God, I should have prevailed.

My companion's health not being as good this winter, and her domestic cares increasing, she did not go abroad with me as much as formerly. She always found time, however, in her multiplied cares, to ride with me occasionally around the circuit. About the first of April, she took her infant and started with me for Winchendon. Having come into the limits of the town, we thought we would just call upon our brethren as we passed. It being rather late when we reached Br. Poland's house, and we, desiring to go farther, I turned up into the door-yard, jumped out, leaving my wife and child in the carriage; and run into the house without stopping to hitch my horse, as he had always been good to stand. No sooner had I reached the door of the house, than the horse took fright, and started with full speed, and when he turned from the yard to

follow the road, my wife and child were thrown out of the carriage with great force, the distance of a rod back of the place, where the carriage turned over. In this fall, Br. Poland, who saw her when she was thrown out, said that she turned a complete summerset, before she struck the ground. The child lay breathless about twelve feet from its mother. All who saw this perilous adventure, acknowledged the special interference of the Providence of God, in preserving the life of my wife and child. In this fall she broke her arm, otherwise she did not materially injure herself. Supposing the child was dead, she lost all anxiety for herself, mourning for the child. But the little child was brought to life, after it had ceased to breathe for some time, having no limb injured; and the mother, after suffering much a few weeks, receiving every mark of attention from Br. Poland and family, went with her little daughter to her father's house, and tarried till after Conference.

My companion, and myself always considered this affliction in its results, the greatest blessing we ever received, sent in disguise. For it truly humbled us in the dust. It also brought us to view God's protecting hand in dangers as we never had viewed it before. We never could look back upon this narrow escape, but with the deepest sensations of gratitude to God, for preserving mercy in time of trouble. This was a year of deep affliction and trial to my wife, but out of them all God deliverd her.

CHAPTER IX.

WE received our next appointment in Wales, where I had formerly labored two years. Some of my relations living there, and the health of my wife not being very good, I chose to go there, notwithstanding the society was very low and feeble. On our way from Lunenburg to Wales, we called upon her sister, Lucy Warren, and spent the night. Elizabeth feeling much for her sister, and having prayed for her, for more than ten years, exhorted her and her husband to seek the Lord, night and morning; and both of us prayed earnestly that God would have mercy on them. Elizabeth soon received a letter from her mother, assuring her that Lucy and her husband had experienced religion. The conversion of these two friends, through the faithful entreaties and prayers of their sister, was the beginning of a revival in the town of Holden, where they then lived. Elizabeth having received the happy news of

their conversion to God, wrote them the following letter :

“ WALES, AUG. 30, 1835.

“ *Dear Br. and Sister,* — I would inform you that we are very pleasantly situated this year ; surrounded with relatives and friends, and what is better than all, a superintending Providence is over us for good. Although my bodily health is somewhat feeble, I feel that God is my refuge, and in Him I find all that consolation which I need ; yea, ‘ He is a strong tower into which the righteous run and are safe.’ I recently received a letter from mother, informing me that you, and your husband, have both obtained the pearl of great price, since we visited you. I can assure you, that on hearing such news, my heart was not a little elated with joy and gladness. It always rejoices my soul to hear of the conversion of sinners ; but more especially to hear of the conversion of my nearest relatives, for whom I have so long prayed and agonized. Often, have I poured out my soul to God in prayer, that you might secure an interest in Christ, before it should be too late. Mother writes, ‘ It is rejoicing news,’ and surely it is ; for the angels in heaven rejoice, and well may we, when our dear friends are brought to God. And dear brother and sister, I beseech you, ‘ hold fast the beginning of your confidence steadfast unto the end,’ and you shall reap a never-fading crown of glory, and mingle with the heavenly host above, in

scribing praise to God and the Lamb for ever and ever. I hope too, to hear that Louisa has also found the Savior. We returned last evening from a protracted meeting, held in New Salem, in a grove. My health being feeble, I only attended two days. God was there, of a truth, to save souls. Many presented themselves at the altar for prayers, and more than twenty witnessed that 'Christ hath power on earth to forgive sins.' It was truly a memorable season. I visited Greenwich, and saw many of my old friends. I have no more news in particular to give you. The churches are rather low, but we are looking for better days. This week Mr. Moulton commences a protracted meeting in Monson; and next week, we are going to attend camp-meeting in Wilbraham. O, be faithful to the grace given you, and God will make you the happy instrument of saving many souls from ruin. God has taught you that you have a work to do for him; therefore, let your light so shine before men, that you may constrain others to come to Christ. May heaven vouchsafe to you his richest blessings. Yours with great respect,

"E. A. MOULTON."

JULY 1, 1835.—"We moved to Wales. Mr. Moulton expects to preach half of the time in Wales, and the other half in Monson. The societies are small in both towns. We are all enjoying comfortable health, and we think the prospects are good for reformation."

The field in this region being large, by the consent of my wife, I engaged Br. G. W. Green, to spend the year in my family, preaching Sabbaths for his board, and employing the rest of his time in my study. But I soon learned, that my call for help was premature. The enemy had not only intrenched himself against us, but other denominations were all arrayed against us; so that we could break up but little new ground, on which we could establish any permanent churches. The influence of Elizabeth was much crippled this year, by my taking Br. Green into my family, which confined her mostly at home; and also our pecuniary prospects looking so embarrassing, Elizabeth thought that she must take her needle and help support the family.

The journal continues :

“ WALES, JAN. 10, 1836.

“ The Lord hath kindly preserved my life another short year. Every thing calls loudly for me to awake, and gird on the whole armor of righteousness. I find myself too stupid and inactive in the cause which most deeply concerns my present and future welfare : still, my enjoyment for a month past has been greater than for years before. Blessed be the name of God for it ! We find in this place many things which serve as discouragements to a preacher of the gospel ; yet, we are surrounded with friends, and relatives, which greatly adds to our tem-

poral comforts ; and thereby tends to promote our spiritual enjoyments. But O the spiritual dearth among the people ! The world—its fondness for pleasure, passion, and vain amusements—appears to drown the influence of the gospel. We have, however, had a few additions to the little church in this place, and we believe that the church stands on much better ground, than when we came. O Lord, may I be rendered a blessing to this little branch of Zion, for Jesus' sake. Early last spring I had the misfortune to break my arm, which unfitted me for the active duties of life, for many weeks ; but through the blessing of God, and a faithful physician, my arm is now nearly restored to its former strength and soundness.”

JAN. 29.—“ Mr. Moulton is now preaching in Stafford, Wales, Union, Monson, Brimfield and Sturbridge, being assisted Sabbaths, by Br. Green, who is studying with him, preparatory to joining conference next year. May God make him a son of thunder to the wicked, and a son of consolation to the penitent.”

APRIL 26.—“ My little daughter was taken sick suddenly with the canker-rash — then with the chicken pox ; and before she got well of that, she had the mumps ; but she soon recovered from them all. That God who heard the prayer of Elijah, heard our prayers for her. All praise be given to his name !”

APRIL 30.—“Two or three weeks since, Mr. Moulton’s only brother experienced religion. He is the last of six children who, in early life, were thrown out into the world, fatherless and motherless. How true the saying of the Psalmist, ‘when father and mother forsake me, then the Lord will take me up.’

“We were obliged to move the first of April, which makes twice, in about ten months.”

MAY 28.—“Another conference year is about to close. About fifty souls have been gathered as the fruit of our labors; the preceding year about eighty; and the year before about five hundred. TIME, O how swift it flies away! Who that duly reflects on the worth of Time and the importance of improving it, can permit one moment of it to pass unimproved! Who that justly realizes that he has an immortal soul that must exist hereafter, either in happiness or misery, can while away time, and suffer his moments, hours, days, months and years, to roll into eternity without improvement, unless his heart is like the adamantine rock or the nether mill-stone? Where is that person who desires God, who has given us time to prepare for eternity, and all that awaits us beyond this vale of tears? Shall we, who are creatures of a few years, blessed with rational powers and faculties of mind, be so stupid as to squander away our time in idleness, when ac-

countable to God, for all our words and actions? What folly! How great our condemnation in the coming judgment! O may I reflect duly on the vast importance of improving every moment of time to the good of my own soul, and for the benefit of all around."

MAY 29.—“O, how little I honor my blessed Savior! O, that I may know that I am of some little use in the world! O, when shall I serve Thee as I ought in all things! Gracious Savior, visit me, just now, with thy presence and power, that I never may depart from thee more!”

MAY 30.—“With this year, closes three years that Mr. M. has preached on Wales circuit. He was instrumental of introducing Methodism into several other towns besides Wales, while located here. Soon we must leave here, and where we shall go, the Lord only knows. We leave it all to Him. Lord direct us where we may be instrumental in saving scores and hundreds of souls.”

We had some revival this year at Monson, and formed one new class in the north-west part of it, of about thirty members. We also gathered a few Congregationalists into our church in Wales, who for some time had been left without a shepherd. We also paid off a little debt on the church here, by lifting very

hard ourselves. We set up Sabbath preaching in the towns of Sturbridge, and Brimfield. In the last named town there had risen up quite a society of New Haven Perfectionists, which God enabled myself and wife, to scatter to the four winds, in the name of Jesus; some of whom afterwards joined the Methodists. This year the canker-rash prevailed in Brimfield, to an alarming degree. Elizabeth taking her little girl with her, while laboring with me there, day after day, and night after night, she took this disease, and brought it to Wales. We were both much alarmed about it, and I hurried for a physician who was the best acquainted with treating the disease. Having come, he pronounced it the canker-rash; left directions how to treat it, and promised to come again, the next day. The child growing worse, at evening, instead of giving it the medicines, we both repaired to the Great Physician, and agonized in prayer, until the Lord appeared, and rebuked the disease. We gave her no more medicines. The physician came again the next day, and, to his great surprise, the daughter was healed. This special, and speedy cure, Elizabeth always attributed to the power of divine grace, in answer to agonizing and prevailing prayer. This is only a specimen of her strong faith in prayer for the sick. Whenever she began to cry out, "Lord, we believe thou wilt bless," you might expect the fountain of the disease would give way, whether physical

or spiritual. Scores of penitents have felt the healing virtue applied to their souls, while she was agonizing in fervent prayer for them.

JAN. 15, 1837.—“At the next conference, Mr. M. received his appointment on Granville circuit. We arrived at this place under some embarrassing circumstances, as there was no house provided for us to live in. Mr. M. left me at Br. Bates’, and rode until he found a comfortable home, in the house with Br. Barns. This is a very large circuit, and a very mountainous region of country ; roads are very bad ; the people are agitated with the temperance question, and opposition rises high against it, by some of the brethren. There was in the church, one Methodist member, but a few rods from our location, whose distillery was not more than a stone’s throw from our dwelling, in which was distilled cider-brandy for his brethren and neighbors. There were two Methodist merchants on the circuit who sold it ; one Methodist sister who kept a rum-tavern, and one class-leader, one steward, and one local preacher, who made use of this poison as a drink ; consequently, the circuit was in a very low state, when Mr. M. and Br. Lewis came here. But they went to work, in the name of the Lord, visiting from house to house, reproving sin and the rum-drinker, wherever they went, until the churches were set right — until the distillery had been removed ; the rum-sellers had ceased

to retail intoxicating drinks, and the classes had promised reformation. Their efforts were soon succeeded by a glorious outpouring of the Holy Spirit, in Blandford; and souls have been converted on other parts of the circuit — probably one hundred in all."

Here my dear companion went with me from place to place, over mountains, and through valleys, up to the present date, whenever it was practicable, to assist me in the work of the Lord; some times taking her little daughter with her, and sometimes leaving her for weeks among the brethren. So intensely did her soul burn for the salvation of her fellow men.

During the revival in Blandford, we held meetings successively forty nights, some of the time, day and night. Here E. put forth all her strength for weeks, in exhorting, praying, and in visiting with me the people. At this time the excitement was so intense on the subject of temperance, and many had threatened to withhold from us our support, but Elizabeth fearing not the consequences, seconded all my efforts in carrying out the great principles of temperance, and abolition, in connection with the gospel of Jesus Christ. Another thing, which almost enraged some of the brethren against me on this subject, was, my exertions to enlighten the people on the great evils of slavery. To assist me in this great work, the Female Anti-Slavery Society sent me, weekly, ten copies of

the Liberator, which my wife, and myself, circulated gratuitously all over the circuit; besides at this time, I became responsible for ten copies of Zion's Watchman. For these acts of interference, which were supposed by the good people here, would result in filling up their community with a black population, I was thought almost unpardonable, by many of our friends; hence our sufferings were greatly augmented by these benevolent deeds. But for the performance of these things, the subject of our notice suffered cheerfully, believing it was for righteousness' sake. In December, I left the circuit to urge the claims of the Missionary Education Society. Elizabeth feeling a deep interest in this cause, and wishing to visit some of her old friends, journeyed with me, taking her little daughter. This proved the most perilous enterprize she ever undertook. But with a martyr's courage, she persevered amid dangers, and the cold winds, and storms, and floods, which must have been very discouraging to any but the bold adventurer, who is fearless of danger, knowing that God directs the storms and winds, and has promised that the floods shall not overwhelm those that trust in Him. Perhaps, but few ever came nearer perishing, without receiving but little injury, than we all did in crossing a stream, after a violent storm, which raised the water above its banks; the extreme cold having frozen the water almost hard enough to bear. In this perilous situation, we

crossed a stream about 25 rods wide. Having entered it, we could not return ; hence, we persevered, and nothing but a superintending Providence saved us from a sudden death ; but God preserved us. All glory be to his name. In this enterprize we raised, and obtained pledges for over two hundred dollars. Never should I dare to undertake another such enterprise with my family on the mountains in the winter. In all these difficulties, Elizabeth exhibited the character of a christian hero, without any murmuring or complaint, where dangers, storms, drifts and bad roads intercepted our path. We not only had good success in begging, but the Lord gave us souls, for our hire. In two places, revivals commenced, and we made arrangements to spend a few nights in them. After we returned, Elizabeth was so much exhausted, and the snow had fallen so deep, and drifted so high, that she travelled with me but little more on this circuit.

The journal proceeds :

JAN. 25.—“ Another year of my short life has rolled away. Blessed be God ! during the past year, my soul has participated largely in the rich treasures of the gospel ; especially during some portions of it. Although I have to regret the too little progress I have made in my christian journey ; yet, for a few days past, I have felt a solemn peace of mind. I realize

that my situation is a very responsible one, in as much as I am the wife of a Methodist preacher, and the mother of one lovely daughter. Gracious God, grant me Thy special grace, that I may endure hardness as a good soldier, in all the trying scenes through which I am called to pass. Without Thee I am helpless ; with Thee, I can do all Thy will. O give grace and glory ! Amen."

MAY, 1837.—“The closing up of our labors on this circuit is glorious. The additions are not great, but the standard of piety is raised very much. About one hundred joined our church on the circuit, and about fifty were converted through the instrumentality of Mr. M., within the bounds of the Troy conference ; between thirty and forty of whom were gathered together, and formed into a church. The Sabbath school and temperance causes have been greatly blessed. The missionary enterprize has taken a new impetus all over the circuit, and the anti-slavery movements have resulted in making many thorough abolitionists. Mr. M. gave ten dollars for Zion’s Watchman, and had ten Liberators sent him weekly by the Female Anti-Slavery Society, which he spread broad cast throughout the circuit.”

The following letter was written to her adopted sister, who lived at this time with her sister Lucy, in Holden. Elizabeth feeling

much interested for her soul's salvation, addressed her in the following language :

" EAST GRANVILLE, Oct. 30, 1836.

" *Dear Sister Louisa:*— Having a few leisure moments, I embrace them in writing to one, who is near and dear to me, by the ties of nature and affection. I have ever felt deep solicitude for your present and future welfare; and for this reason, I am constrained to take up my pen and address you on the all-important subject of religion. Perhaps, as I know not the state of your present feelings, my sentiments may appear to you as an idle tale, but be assured you have my prayers, with the letter, and my best wishes for your spiritual welfare. Yes, my dear Louisa, ever since you came to years of understanding, I have felt an ardent desire, that you might become a christian. I know not but you have already given your heart to the Savior : but if not, I beseech you, to delay seeking the salvation of your soul no longer. Time is on the wing, and sickness and death are the common lot of us all ; and oh ! to die without hope, without God, without an interest in the Savior—the very thought of which, is enough to shock human nature. Heaven lost, is lost for ever ! Heaven gained, is happiness eternal ! O how would my heart rejoice to hear of your espousals to Christ—to hear that you have made choice of religion.

" I would just inform you, that we are en-

joying a gracious revival on this circuit. About one hundred souls have recently been brought from darkness into God's marvellous light.

"Others are inquiring the way to Zion. We are much encouraged. The Lord is our helper, and will be our exceeding great reward. Mr. M. has been at home only one week out of the seven last past—'in labors abundant.' I have a great desire to hear from you all, and of your prosperity. We do not mean to complain of our circuit this year; although far from home, and connections, we find christian friends. Elizabeth has learned several verses by heart. I have just written to our parents. We live in a very mountainous country, where are plenty of farmers, who bring in all the good things we need. Our healths are all good.

"E. A. MOULTON."

The following letter was written to her sister, Lucy Warren, who lived now in Holden, and had joined the Baptist church. Elizabeth always felt that her sister was proselyted away from her home, where she had received her early impressions; and fearing she would back-slide from duty, exhorted her to holiness, notwithstanding this sentiment is opposed to the articles to which she had subscribed:

"EAST GRANVILLE, JAN. 8, 1837.

"*Dear Sister Lucy*,—Not being permitted to visit you while on our tedious and perilous

journey, I will now address a few lines to you. We anticipated visiting you, but the weather was rough and the time short, so we hurried home as soon as possible. We spent about twenty-four hours at father's, and about as much time at our sister Lydia's. I was sorry to hear of the feeble state of your health ; but remember the promise, ‘ all things shall work together for good to them that love God ;’ and doubtless you can claim this promise.

“ Afflictions prove blessings in disguise, when sent to God’s people ; especially if a proper use is made of them. I trust, dear sister, that you are still pursuing the narrow way to heaven ; that your motto is ‘ onward and upward ’ still. O, be not discouraged ; the crown is at the end of the race ! Although the way is beset with trials, afflictions, and crosses ; yet, we may, by the constant observance of all the commands of God, be kept from sliding back into sin, and gain, at last, the haven of eternal rest.

“ O what a glorious hope is ours,
While here on earth we stay !
We more than taste the heavenly powers,
And antedate that day.”

O, how little does the world and all its sublunary things appear, when we view our joys immortal ! when we stand aloof from pride, self-will, unbelief, and hatred ; yea, when we possess victory, perfect victory, in our souls, over the world, the flesh and the devil ! My dear

sister, I would insist that you seek for that holiness, without which no man can see the Lord. Doubtless, your christian experience has been similar to that of others ; and if so, you have felt after conversion, the risings of corrupt nature—sinful tempers and appetites, such as pride, self-will, anger, peevishness, &c. Now, if we give way to these, barrenness and condemnation will ensue.

“ You may say that you have no conviction for holiness. But is not a feeling sense that sin remains in the heart, conviction for it ; such sins as malice, evil surmisings, jealousies, &c. Now, my dear sister, the attainment of this blessing is every way calculated to secure a more rapid advancement of the christian, in his warfare towards heaven. But perhaps excuses may rise in your mind, like the following : I must wait for more feeling, and until better prepared. Again, I am so sinful, and unworthy, I cannot come ; and should I attain to this, I cannot *live it* ; or if I could, I must appear so singular to the world, and the common class of professors, that I cannot endure it. But I would say, obey God ! and his command is—‘ be ye holy ; ’ ‘ purify your hearts, ye double minded ; ’ ‘ it is the will of God, even your sanctification ; ’ ‘ pray without ceasing—in every thing give thanks, for this is the will of God in Christ Jesus concerning you ; ’ ‘ thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbor as thyself.’ Much

is implied in these texts, and all things are possible to him that believeth. You may say, I know not how to seek it; but God says, 'give me thy heart.' Renounce every idol, claim the great and precious promises, firmly relying on the atonement of Christ, and his blood will wash thy soul whiter than snow, and thou shalt be perfected in his love. Then will you cry, Abba, Father. I view this blessing to be indispensably necessary to the saving of the soul in the kingdom of God. Your views on this subject may be different from mine; yet you must believe God's word. O my sister, so run that you may obtain a crown of glory at last.

"Please show this broken letter to no one. I was much disappointed in not seeing Celia at father's. Give my love to her, and inform her that I feel a deep interest in the welfare of her soul. I hope she will seek the Lord before it is too late. My love also to Louisa. Inform her that I have not received an answer to my last letter. We have had precious times on the circuit this year. Sister Lydia and her husband appear very happy in their new situation in Ashburnham. I have some idea of living in Belchertown next year. If so, please visit us. Tell Br. Warren not to neglect his duty. Remember us in your prayers, and believe us, yours affectionately, in the bonds of a peaceful gospel.
ELIZABETH A. MOULTON."

The following letter was written to her parents on the same sheet on which I wrote to

them, describing some incidents connected with our return from our missionary tour, and the state of the church.

“ GRANVILLE, JAN. 24.

“ *Dear Parents*,—As my husband has left a blank space, I will fill it up. This is a very pleasant morning overhead, but the snow-drifts look rather dubious, being nearly as high as the top of our front door. We rejoice at what the Lord is doing on our circuit at the present time. I have not been permitted to attend the meetings since I returned home, on account of the roughness of the weather, and the violent colds in our family. I regretted very much, that we could stay no longer with you. The next day, we arrived at Phillipston; put up with Br. Doane’s family, and spent the Sabbath. Mr. M. went to Winchendon in the evening, and in consequence of the violence of the storm, could not return until the next day. Tuesday we found our way to Greenfield. This was a dangerous route, occasioned by the late storm, and the sudden freezing of the weather; but we were mercifully preserved from harm. The next day we arrived on the borders of our circuit, and attended a wedding. All things went off pleasantly, but we did not arrive at home until the next Monday. I might relate many little incidents, but have no time. Write as soon as you receive this. Tell us how your souls prosper, and the state of religion generally. I think it of the greatest importance that we

make sure work for eternity—that we guard against a worldly spirit, and seek for that inward purity, without which, we cannot see God. I must now close by subscribing myself your unworthy child, ELIZABETH ANN."

TO LUCY WARREN.

" GRANVILLE, APRIL 10.

" *Dear Sister:* — I received your letter of March 21, with much joy and gladness, stating that your health is improving. I much feared the result of your illness, but the Lord has no doubt restored you, for further usefulness in the church. May you cheerfully fulfil your high and holy calling, adorning the doctrine of God your Savior in all things. Surely, I cannot express my gratitude to God, for the great things he has done for you and yours; and for all of us as a family. I rejoice, likewise, that the Lord is again visiting your town with the outpouring of the Holy Spirit. Its continuance depends much upon the faithfulness of God's children. Then be instant, in season and out of season; in reproving, exhorting, and rebuking sin and sinners. You may be instrumental, should you not get weary in well-doing, in bringing many souls to the Savior. You say that you have thought much of the subject of holiness, of which I wrote in the last letter, and ask, what more can we do than give our hearts unreservedly to Him, pray without ceasing, &c.

I answer, if we do thus give our hearts to Him, I believe we shall have an evidence that we are cleansed from unrighteousness; an inward testimony that we please God, even a fullness of joy, a death to sin and a life to righteousness; we then can say we love God with all our hearts, and our neighbor as ourselves. I believe there are many who do receive this inestimable blessing, but for want of light on this subject, yielding to temptation, are brought into doubt, and thus lose the blessed enjoyment. We shall always be subject to temptations, and infirmities, in the highest state of grace; but faith, strong, constant faith, in the merits of Christ, will enable us to surmount every obstacle. That this may be your unspeakable, and happy portion, is the prayer of your unworthy sister. God has done much for the people this year, in reviving his work on different parts of the circuit.

“ ELIZABETH ANN.”

TO HER PARENTS.

“ GRANVILLE, MAY 19, 1837.

“ *Dear Parents*,—Mr. M. having given a sketch of the news, I can only write a line in the hurry of business. We are expecting to go to Belchertown next year. If we should, do not fail of visiting us, as we shall be some 50 miles nearer your dwelling than we now are. The Lord has been very good to us during the past year. We have not been obliged to call

in a physician during the year. We have received but little this year, and our expenses have been but light. We have not paid out a cent for butter, cheese, or meat, during the year. We have now a very interesting revival in the town of Middlefield, in the bounds of the Troy Conference. Next Monday eve, Mr. M. returns there again. Yours in love,

“ E. A. MOULTON.”

The revival referred to in the last letter, in the town of Middlefield, is worthy of a more public notice than it has yet received, owing to the circumstances that attended it. Having closed up all our protracted efforts on the circuit, and having a special invitation from one of the young sisters in our new church in Blandford, who was about to go to Middlefield, and spend a season with her sister, to come up and preach in her brother's house, an owner of one of the factories in the place, I consented to go. Said she, “If you will come up and preach, there will be a revival.” I went, Peter-like; and having arrived, the meeting was given out, and the people soon met for worship. At the close of the sermon, it was evident that the word of God had taken effect. None, however, rose for prayers. I appointed another meeting for the next evening, and closed. The Lord had so deeply convicted one young lady, who lived in the boarding-house, that she could not rest, neither did she give any that were in the

house, rest, so ardent were her cries for mercy ; fearing as she did, that she had sinned away the day of grace, because she was ashamed to confess Christ at the meeting. The next evening the village was all awake. The house was filled at an early hour, and the street was thronged with a company of the baser sort, marching up and down, roaring for their prey, and making occasionally hideous yells. Some of my friends, learning the signs of the times, locked up my horse in the barn ; not even thinking they would injure my wagon, they let it remain under the shed. The meeting was awfully solemn, many having been alarmed by the cries of the girl during the previous night. After prayer-meeting and sermon, a goodly number came out for prayers, and several, I think, were converted. As soon as the meeting closed, all was still without. But the next morning revealed the workings of the devil, in a manner that it had never been seen before in that village. For these agents of the devil had fallen upon my carriage, disfiguring it, cutting the thorough-braces, and throwing some parts of it into the river, &c. &c. This was providentially overruled for good ; for it brought out all the good, to sympathize with me, and also detained me much longer than I should otherwise have tarried ; the work went on gloriously while I was there, a period of about three weeks in all. And perhaps no people poured their blessings upon me more profusely than they did.

My companion never murmured at any such persecution, but rejoiced that we were counted worthy to suffer for His name.

Our Conference year now drawing to a close, I started, with my wife and daughter, for Conference, expecting to leave them at Monson, and proceed on to Nantucket, a distance of more than two hundred miles from Granville. While on our way to Monson, two events occurred, which were peculiarly hazardous to our lives. Our preservation from death, in this time of trouble, I have always attributed to the over-ruling hand of God. First, while on our journey, in the village of West Springfield, our horse took fright, just at dark, and ran with all his speed, being unmanageable for a while;— still God preserved us from the imminent danger, to which we were then exposed. I can hardly look back upon it without shuddering. Elizabeth, as calm as a summer's evening, held on to her little child, until I gained command of the horse. To God be all the praise, for his preserving mercy! We arrived in safety at Springfield, and put up at Dr. Bassett's.

While on our way to Monson, the next morning, we met two men, in a wagon, at a tub of water, (both horses drinking at the same time,) the wind blowing fresh from them towards us. We observed that the face of one of the men was shockingly swollen, and wondered what could be the matter. I thought but little more of it, until I had arrived near New Bedford, or

Nantucket. I was then asked by one of the preachers from Springfield, if I had heard of a man as I passed through the place, who was taken up a few miles east of Springfield, and carried into town, in an open wagon, almost dead with the small-pox; which circumstance greatly terrified its inhabitants. I said, "No!" But it occurred to my mind immediately, that he was the man whom I met at the watering-trough; and for the moment, I remembered, with a thrill of amazement, how fresh the wind must have blown the poisonous infection from him, into all our faces. I had not much doubt then, that my wife and child, who had never been vaccinated for the kine-pox, had both taken the disease. I was in an agony of suffering; but concluded to write, directing the post master to forward the letter as soon as it arrived, without fail.

The next day I wrote again, and both letters arrived at the same time. The reception of these unexpected letters, coming in the way they did, greatly affected my wife, (her health at this time being rather delicate,) and produced such a shock upon her physical system, that the result was not only feeble health for several months, but the loss of a little son, who found an untimely grave.

But the plague we so much dreaded was not permitted to come nigh our dwelling. God removed the plague in answer to agonizing and prevailing prayer. Thus was the pathway of

my dear friend strewn with trials and anxieties all the way to heaven; but every one only brought her nearer and nearer the gate of endless joy.

CHAPTER X.

AT Nantucket, we received our appointment to Belchertown and Three Rivers, where we divided our labors among the people. The following is an extract of a letter directed to her parents, soon after Conference, dated

“ MONSON, JUNE 25, 1837.

“ *Dear Parents,* — Mr. M. has gone for our goods, and will probably return to-morrow evening. I would just inform you that the small-pox is raging in the town of Springfield. As we were passing through the place, we met a man just taken down with it. His head was swollen as big as the size of two. They were then carrying him to the pest-house. We since learned that he did not live to arrive there. For a while, learning the circumstances, we were very much alarmed, fearing that we had all taken it; but we have been mercifully preserved. After we learned our exposure, our

friends hastened immediately to Springfield, and obtained some vaccine matter, with which myself and daughter were vaccinated for the kine-pox ; but serious results are anticipated relative to our fright. ELIZABETH."

In consequence of feeble health and other circumstances, Elizabeth did not labor so much abroad as usual this year. She attended two or three protracted meetings with me, on our own charge ; and still continued in all the means of grace within her reach, in the place where we lived. Elizabeth became so much attached to the little church in Belchertown, that it was harder for her to leave here than any previous appointment, notwithstanding our support was hardly enough to keep soul and body together. But when the people did not give us enough, for our comfort, God gave her strength to earn it with her shears. It was always a principle with Elizabeth, to live within our income, and never run in debt for any thing which we could do without.

We formed three new classes this year, and I labored much abroad at protracted meetings.

The two following letters were written to her sisters. It will here be seen that the blessing of entire sanctification is still her theme. In every place where she has been, I think she has been the means of leading souls to this blessed fullness. Truly, no doctrine of the cross ever so elated her soul as the faithful preaching of

full salvation; and upon no subject did her soul so delight to dwell.

" BELCHERTOWN, Nov. 20, 1837.

" *Dear Sister* :—I gladly embrace this opportunity of writing you a few lines. Various have been the changes through which I have passed, since I last saw you. Some light afflictions, for so I would call them, have been mingled with my cup of prosperity, the past season ; but the blessings which I have received from my kind Preserver, have far out-balanced them all. You heard of my misfortune on the 21st of July. My disappointment was so great, that I found it hard to submit, until I considered the mercy of God in preserving my life, and in so soon raising me up to my accustomed health again ; then I felt entire resignation to the Providence of an *all-wise God*. The good Lord is dealing bountifully with my soul. I think I never enjoyed so long a season of uninterrupted peace as of late. Since our protracted meeting which closed about six weeks since, I think I have enjoyed the blessing of perfect love more clearly than ever before. Some in our church have experienced this great salvation, and others are seeking for it. May God help them to believe. I think, my dear sister, that I prize this blessing higher than ever. I am determined to hold it up before my brethren, and live it. I am sensible that God has spared my life for some farther usefulness in the church.

I feel that my station in life is very responsible, and I wish that it may be filled up with usefulness, and that I may so live on earth, as that I may gain heaven, and join the innumerable host above, who have washed their robes and made them white in the blood of the Lamb. As to our pecuniary affairs, we are prospering about as usual. We live in an excellent little society. The little branches within our charge are on good ground. We have not as yet had a great number of conversions, but are expecting greater things before the year closes. It is now a time of revival all around us. Glory to God, peace on earth and good will to men! Our little girl is well, and can go to meeting, and find our pew alone. She sometimes says, "how they do shout, ma!" and appears to enjoy it much. Mr. M. has been absent most of the time for four or five weeks past, attending protracted meetings, and I am at home working at my trade, when well enough. I trust you are still striving for heaven, and have frequent foretastes of your future inheritance. Go on, and may God vouchsafe His choicest blessings to you both.

E. MOULTON."

" BELCHERTOWN, DEC. 14, 1837.

" *Very dear Sister:* — With grateful emotions I retire from the busy cares of life to spend an hour in addressing you, through the medium of my pen. I am at home with a great supply of work, and Mr. M. is now holding a

protracted meeting in the north part of the town. A number have been converted at this meeting, and many are enquiring the way to Zion. To God be all the glory ! We have enjoyed no special revival on our charge this year, but have had good and interesting meetings. Our church stands in the liberty, and we are all united together in the bonds of christian union, expecting the Lord will yet grant us a gracious visitation ; yea, we believe the work has already commenced in one part of the town. O pray for us, that the Spirit may have free course, run and be glorified ; that the great Head of the church may ride triumphantly through these barren regions and subdue the people. Although various have been the changes, through which I have passed since I last saw you, yet God has been very merciful to us. I never felt more like serving Him than for a few months past. Religion to me is indeed a glorious treasure. I trust you are still pursuing your course towards heaven. Be faithful and the Lord will make you burning and shining lights in the place where you live. I am glad that your health is improving. I am obliged to be exceedingly careful about taking cold, as my head still troubles me. For this reason I go out but very little this winter. But O, how good the Lord is to unworthy me ! What shall I render unto Him for all His benefits ? ‘ I will take the cup of salvation and call on the name of the Lord.’

“ E. A. MOULTON.”

The journal proceeds :

APRIL 10, 1838.—“ How swiftly has the last conference year passed away ; and how little have I done to promote the cause of God. Still, God has been my supporter through all the changes of the year. I am strongly attached to the little flock in this place. The brethren have been kind to us, and well engaged in the work of the Lord. I am thankful that my lot has been cast here, although we have not had so many conversions as we expected.”

The following are a few scraps without date, which may be interesting to the reader :

“ O how fleeting is time ! How fast its golden moments fly ! Scarcely does the dawn of life begin, ere we are called from this stage of action to try the unknown realities of an eternal scene. Who that realizes the worth, and shortness of time, can suffer his hours, or even his moments, to pass unemployed ? Were we to consider that time is given us for improvement, and that we shall be held strictly accountable for the abuse of it, could we suffer so many precious moments to run to waste ? I have often been astonished at the carelessness and inattention manifested by so many with regard to its improvement. There is much for us to do,— and yet many of us live, as though there was nothing at stake, regardless not only of time and the shortness of

it, but of a future state, and its awful retributions. When I look around, and behold the vanity of all sublunary things, I am led to contemplate the goodness and mercy of God, in that my feet have been turned into his testimonies."

"Religion is a source whence true happiness springs. In all the paths of human life we may find substantial peace from this source. With this heavenly treasure we are happy amidst all the snares and temptations which surround us. Religion is a blessing which all may receive and enjoy. It is this that will make the rough paths of nature even, and calm the troubled mind, when sorrows and afflictions beset our way, and all before us seems dark and dreary. And that God, who is the bestower of this salvation, has offered it freely to all,—therefore all may come, partake, and be happy. My mind has often been shocked at the depravity of human nature; the wilfulness and stubbornness of the natural heart—that heart which ought to be devoted to the service of our heavenly Benefactor and Redeemer. It is certain, we all wish to be happy, and are seeking for it in different ways; but there is only one way, and one source, from which we can derive true happiness, and that is, in the service of God. In his service there is great recompense of reward, even that peace which is like a river, continually flowing from its fountain.

"ELIZABETH."

" Prayer is appointed to convey the blessings God designs to give. Prayer is the key that unlocks heaven, and brings down the blessings from above. Christians should attend to the exercise of prayer, and mingle this duty with all their concerns in life. How can a christian, who knows the worth of prayer, expect to prosper in the neglect of this duty? The truly faithful, in all ages, we shall find to have been men of persevering and ardent prayer, living constantly in the prayerful exercise of faith. Moses, Noah and Daniel, were men who always prevailed with God in prayer. Many are the promises made to the faithful, praying souls. How encouraging this to the poor penitent, and to all the church of God. And God is not slack concerning his promises, but will provide a way of deliverance to all who call upon him. O, may it ever be my delight to pray, while I tabernacle in this vale of human wo! so that when time with me shall be no more I may hear the welcome plaudit, ' come ye blessed of my Father, enter ye into the joys of the Lord.'

" ELIZABETH."

" For many years I have professed to be a follower of Jesus Christ, the Savior of lost men. At an early period in my christian experience, I became convinced that holiness of heart, and nothing short of it, would qualify me for a dwelling place in the kingdom of glory. Viewing as I did in some degree the extensive

nature of the gospel requirements, and the necessity of being pure within, I frequently called upon the name of the Lord, with special reference to this important subject. Notwithstanding I had an evidence within that my sins were forgiven, yet, to my sorrow, I found that I came far short of possessing such a state of mind, as would enable me to ‘rejoice evermore, pray without ceasing, and in every thing give thanks.’ From reading the scriptures, with prayerful attention, together with the writings of eminently pious and holy persons, I was convinced that I came far short of enjoying the fullness of the Savior’s love, and that it was my duty to ‘leave the principles of the doctrine of Christ and go on unto perfection.’ Convincing testimony presented itself to my mind frequently, that it was the privilege and duty of the children of God to have a constant evidence within of their acceptance with Him. But seeing my need of full salvation, I delayed too long; unbelief, or some unlawful indulgence, kept me, as I fear it does many others, from coming right into its possession, and enjoying its powerful and renovating influence. Notwithstanding all my backwardness and unfaithfulness in seeking this invaluable blessing, I feel to praise God that I did, in about one year after my conversion, resolve to give my whole heart to him, to serve Him with undivided affections, and give up every thing that should

keep me from enjoying a fullness of this gospel grace, which God has promised to all the faithful.

"ELIZABETH."

The following year, we were stationed at Marlborough. This appointment my companion hailed with joy. It was with the society in this place, that she first united, when living in Bolton. Many of her friends with whom she first enjoyed church fellowship, were still living members in the church of God. Although this church had been badly rent by various dissensions, during her absence from it; yet, there were still remaining some who appeared to be pillars in the church of God.

At our arrival, the brethren, as well as ourselves, were much encouraged; for we now learned that they were anticipating our services, and this was an additional satisfaction to us. As soon as we were settled, we commenced operations, and the living members seconded all our efforts in helping build up the church. After cutting off some dead branches, a revival commenced, which continued, gradually increasing, during the conference year.

This year we made a long protracted effort in the town of Stowe, for the salvation of sinners. We commenced by holding a meeting in the grove, which continued some two weeks. At this time there was no meeting held in the town, except by the Unitarians, and this was thinly attended. Our protracted meeting shook

this old church to its centre, and had it not been for the fact that they immediately dismissed their minister, and settled a new one, they probably would never have recovered. Several having experienced justifying grace at this meeting, and the excitement having become general, we immediately procured a hall, and commenced Sabbath preaching with a good prospect for building up a church of Christ. A few Presbyterians living in this town, watched all our movements, and thinking probably that now would be the time for them to strike, as they had already a minister in the place, who was teaching a high school, they commenced holding meetings Sabbaths, side by side, with ours. These two new Sabbath congregations having sprung up so suddenly in the town, greatly divided the feelings of the inhabitants, and were the means of giving a sudden check to the work of conviction on sinners' hearts. By the aid of a local preacher, however, we continued Sabbath preaching there almost one year, struggling for victory, but were at last obliged to yield the ground to the Congregationalists, who finally reaped most of our fruit, and raised up a church there; and they have since enjoyed permanently the stated means of grace.

This is the first time in our short history that we have been obliged to give up to any other denomination under such circumstances. My companion labored and suffered with me, day and night, during our protracted effort in

Stowe, to advance the interests of the Redeemer's Kingdom. She spent most of her time, however, this year in Marlborough. Here she put forth all her strength in the vineyard, when circumstances would permit, only occasionally going abroad with me to protracted meetings.

The following extract of a letter was written to her sister, Lucy Warren—she having expected to meet her at their parents, in Lunenburg—and is dated

“ SEPT. 14, 1838.

“ *Dear Sister:* — We were much disappointed in not seeing you at Lunenburg. We tarried there more than a week; during this time, Mr. M. held a protracted meeting in the place, at which Sarah Marsh found the pearl of great price, and a few others. The prospect was quite good for a general revival, when we left. We like our station in M. very much this year. We have already had a number of conversions, and the prospect is good for a glorious work. Pray for us, that the Spirit may have free course, run, and be glorified among us. I have enjoyed much peace of mind the summer past, and realize that it is of the greatest importance to live in readiness for death. O heaven! it looks worth possessing! At times I long to be there. O happy thought, to be for ever shut in with Christ, for ever freed from sickness, pain, and death, and for ever joined to the innumerable company of holy

spirits, who have gone before us, singing loud hallelujahs to Him who sitteth upon the throne for ever and ever. O delightful theme ! O blessed thought ! We'll try to be faithful, and meet then, if not before. Here on this earthly ball we wander up and down to seek the lost sheep of the house of Israel, having no abiding place or continuing city ; but blessed be God, I trust we are seeking one that hath foundation, Christ being the chief corner stone. Then let us leave no duty undone. Much, very much, is devolving upon the christian. I believe it is very possible that souls may, and do go to ruin, through the negligence of the christian. Terrible thought, indeed ! Shall I be one of that heedless number ! O no. Me-thinks, I'll bear the cross, and despise the shame. I'll try to make every effort to gain heaven myself, and win others to go there too.

“ E. A. MOULTON.”

The following extract was written to her adopted sister, dated

“ MARLBOROUGH, Dec. 9, 1838.

“ *My Dear Louisa* :— Your short letter came to hand soon after date. We are very pleasantly situated this year, and possibly we shall never be stationed so near you again. I rejoice to learn by your letter, that you feel the importance of securing an interest in Christ. O my dear L., how would my heart rejoice, yea, leap for joy, could I hear that you had

found the heavenly pearl. You say that you have not yet met with a change. Let me tell you then, *now* is the accepted time and the day of salvation. O do not neglect your soul, that better part, which must eternally exist, either in happiness or misery. We have had some very refreshing seasons of revival since we came here. About thirty have passed from death unto life, and joined our church on probation; and christians are coming up to the help of the Lord against the mighty foe. I have been engaged as a teacher in the Sabbath School during the season past. One of my class has experienced religion recently, and was received into the church on trial last Sabbath.

“E. A. MOULTON.”

The revival mentioned in the last letter, in which Mrs. M. took such a thrilling interest, consisted not only in the renewing of the hearts of the people, but in reviving up the principles of the temperance cause in the minds of many. The temperance reformation lay almost as near the heart of my companion as did the salvation of the soul. And never, to my recollection, did she refuse, or neglect, to administer reproof, at home or abroad, to all who used intoxicating drinks. Tobacco, too, “that filthy weed, which from the devil did proceed,” often from her received a just rebuke, when in a christian’s mouth or nose. Often has she plead with the drunkard, sometimes under his own roof, to dash the

poisonous cup from his mouth, with an eloquence that would break the hardest heart, and melt it into tears.

The Sabbath School, in which Mrs. M. always took a deep and abiding interest, increased to thrice its former numbers this year, and a large accession was made to the library. Perfect unity was restored to the church; a goodly number converted and added to it, and twenty or more professed to experience the blessing of entire sanctification. A more loving and devoted society we never watched over, and the fellowship of no church did Elizabeth ever enjoy more than this.

The following extract of a letter was directed to her parents, dated

“ MARLBOROUGH, Jan. 21, 1839.

“ *Dear Parents* :—I sit down to address you a few moments this eve. Mr. M. expects to start for Cambridgeport in the morning, to attend an Anti-Slavery Convention, and will then go to Boston to attend another, before he returns. His time has been principally taken up of late, in preparing for a discussion with Mr. Greenwood, a Universalist minister, on the two following propositions : 1st, Do the Scriptures teach the future and unending misery of any of the human race ? 2d, Do the Scriptures teach the future and unending happiness of all the human race ? On the first proposition, Mr. M. took the affirmative, and on the second, the negative. Much interest is already felt by both

parties. Come, if possible, and hear the debate. The Lord has been with, and blessed us, the present year. Mr. Hunt, with whom we live, his wife, his sons, and one of his son's wives, and her mother, have all recently become the subjects of converting grace. These are joyful times. I hope you are both enjoying a good degree of the love of God shed abroad in your hearts. Time is rapidly flying, and we are tending towards the tomb. O, let us be up and doing, all that in us lies, to prepare for death and eternity, even for happiness and heaven.

E. A. MOULTON."

The discussion with Mr. Greenwood, referred to in the above letter, excited much interest among the Universalists in several towns. Mr. G. having gained some advantage over my predecessor the year previous, in a public meeting, in obtaining an answer from him on an important question, without forethought, which made him acknowledge, by the quotation of another passage of Scripture, that Christ had already come in his Kingdom, and judged the world, the Universalists, being elated with the success of their minister, in thus catching my predecessor in his words, introduced him to me as a champion of their faith, and dared me to meet him in public debate. This challenge brought about a discussion, which, in its results, roused up the whole fraternity of Universalists, throughout the length and breadth of their dominions.

Never did I know my wife to be more deeply interested for the result of any enterprise, than for this. She therefore ardently prayed for weeks, that God's truth might prevail, error be refuted, and infidelity receive a mortal check by this discussion. So deeply interested did our church feel, too, with regard to the consequence of this debate, that we appointed a day of prayer and fasting that God would confirm his word by signs following, and truly the Spirit of God pervaded the audience during the entire discussion, and instead of checking the revival influence in our church, as some supposed it would, it advanced it.

The conversion of the family referred to in her last letter, was an illustration of the power of example and personal effort. The example of Mrs. M. was not only considered uniform by this family, but truly Christian, which undoubtedly had a happy influence on their minds. Elizabeth too, not only interested their minds frequently in religious subjects, but made them objects of special prayer, both in the family and in her private devotion; the appropriate fruit of which, with other instrumentalities, soon appeared in the conversion of the family. This almost unexpected miracle of Divine grace, in the salvation of this household, under our own roof, was a source of unspeakable joy to Elizabeth.

February 2, 1839, our little son, Theodore Weld, was born. This additional care of another precious immortal, necessarily detained Mrs.

M. at home most of the winter. Our little son received his name from the following circumstance : — Mr. Theodore Weld, of New York, wrote to me some time during the fall, desiring me to give him an account of my views of the evils of slavery, for publication. To this I consented, and for which I received a pamphlet, in which I was associated with one thousand witnesses against the enormous evils of slavery. Saying to my wife one day, “ what shall we call the name of our son ? ” our little daughter immediately answered, “ Theodore Weld.” To this we both assented, praying that he might live and become as pure an abolitionist as the man after whom he was named.

The following extract of a letter was addressed to her brother and sister Warren, dated

“ MARLBOROUGH, May 13, 1839.

“ *Dear Br. and Sister :* — You may think, having delayed so long to answer your letter, that I have almost forgotten you ; but I will assure you that this is not the case. Other and weightier concerns have occupied my mind since I received your last. Doubtless you have heard that I am the mother of a little son, three months old. I have carried him to meeting *six Sabbaths*, all day — so you may judge of his good nature. I now belong to a Bible class in the Sunday School. We have a flourishing school of about one hundred members. We have had a good revival the present year. The

church is well united, and our meetings are well attended. I feel much attached to this dear people, but the time of our departure is at hand, as you know we are one-year-in-a-place folks. Where we shall go is quite uncertain. Were I to consult my own feelings and wishes, I should bend my course towards your region, but I must submit to the openings of Providence, and thereby be directed.

“ E. A. MOULTON.”

The reader may learn from one sentence in this last letter, the strong attachment Mrs. M. had for the public means of grace. With a child only three months old, she had been to meeting with it six Sabbaths all day ; having the additional care also, of her little girl, who had always been to meeting with her from five weeks old to this time, with a very few exceptions. With this care upon her mind, she enjoyed the preaching of the word, and during the intermission at noon recited her lesson in the Bible class, and returned home after meeting in the afternoon, with her little ones, richly laden with the blessings of the gospel. And all this perseverance was under the additional weight of feeble health. Many an exhortation has fallen from her lips in the public congregation with a child in her arms. Her personal efforts, during intermissions, on Sabbaths, have been great blessings to many, to whom she could have no access, except on these occasions. Mrs. M. was

emphatically a church-going, and a church-working Christian. She never stayed from meeting herself, nor permitted her children to, unless she thought it absolutely necessary ; being regardless of the speeches of the more delicate, who sometimes thought her persevering course imprudent.

CHAPTER XI.

MRS. M. was very anxious to stay in Marlborough another year, as the church were mostly desirous that we should; but on the other hand, I was strongly impressed, that it was our duty to be removed to a new field of labor, having been convinced for years that we could be more useful to change stations every year. But when we learned where our next appointment was, then did I deeply regret, for my wife's sake, that we were removed. I had now become more convinced too, that the anxieties and fatigue of moving yearly, leaving dear friends, and forming new associations, had a great tendency to produce an unhappy effect upon the health of my companion. Notwithstanding these misgivings, and heart relentings, when it was too late to remedy them, as a kind Providence ordered our affairs, we moved twice the following year, and once every year until death removed my partner from my embrace.

Hers truly was a life of toil, deep anxiety, and vicissitude. But she ever clung to this principle, that it was better to *wear* out than to *rust* out.

Occasionally, when preparing for meeting, or for a journey, in anticipation of a storm, I have advised her to defer going, her answer would usually contain the following sentiment, "I am neither sugar nor salt, that I should melt,"—always believing, when God called her to the performance of any duty, however insurmountable it might appear to the world, He would give her grace and strength to perform it.

The time having now arrived for our departure from Marlborough, we with great reluctance went to work, packed up our goods, and started for our new field of labor in Billerica. The very idea, however, of making this place the scene of our labors and toils for one year, knowing the situation of things there, made us both feel sick at heart. But the decree having passed, on we went with heavy hearts. Having arrived, we were directed to Br. Howes, in whose house we obtained an excellent tenement in which to dwell. Br. Sereno Fisk, who had become very rich by the recent death of a brother at the South, had pledged to the conference the support of a preacher, should one be sent there. Br. Fisk had been instrumental the year previous in collecting a small congregation by calling into the place, in his

employ, a few Methodist families, and several young men. This year the shoe-making business being rather dull, he was obliged to curtail his operations, and this of course would have a tendency to diminish our floating church and congregation. But having now located ourselves in the place, we soon surveyed the length and breadth of the town and of our parish, and learned that the town contained about 1300 inhabitants, with four organized churches, and nine regular licensed drunkeries. We also learned that the Universalists and Unitarians, who composed the main body of the people, possessed bitter prejudices against the Methodists. Some of these families refused to associate with us, and even refused us admittance into their dwellings, while visiting from house to house, fearing our object was to gain proselytes from their churches, knowing well that there were already more denominations in town than the people could sustain.

The first holy Sabbath having come, we were directed, for our place of worship, to the extreme north part of the town, into a small school-house, located near by two licensed grog-shops, where some boatmen and loafers kept holiday, while we were worshipping in the school-house. To rise above these discouragements, with no human prospect of bettering our condition, needed stronger faith than we possessed. But having commenced, we thought we must make the best of a perilous situation ;

and therfore began as usual, to visit all classes in the community. In the performance of this duty, for the first time, we failed of success—all parties suspecting our motives. We then made arrangements to hold a few evening meetings successively, and after toiling about two weeks, making every effort to save souls, our prospects brightened a little. Two or three were hopefully converted. We then invited a number of our most engaged brethren from Lowell to come and help move the wheels of salvation. Several came, filled with the good spirit. They prayed in agony, shouted freely, and exhorted powerfully, but so novel were the exercises of these brethren, to the people in this place, who were wholly unaccustomed to such performances, that instead of this meeting's advancing the interests of our revival, it well nigh put out what little fire had been kindled, by throwing a counteracting influence in the way of all our efforts afterwards. We then adjourned our meeting to the village in the centre of the town; called in help from abroad, and continued some two weeks longer, with but little apparent good resulting from our labors. Seeing now no prospect of building up a permanent church here, we felt discouraged and disheartened. With these feelings, my study became a prison to me. My wife noticing my depression of spirits, although as much dejected as myself, began to encourage me to trust in the Lord, that He would direct our steps.

The derangement of Br. Fisk's business affairs were such now that we did not think it his duty to be responsible for our support any longer, under our embarrassed circumstances; neither would our consciences permit us to sponge our living out of him without making him any compensation, or without a prospect of doing the people any good. I therefore addressed a letter privately to the Presiding Elder, who was the means of my coming here, entreating him to provide for us another field of labor; but he gave no affirmative response to my prayer. I then wrote to another Presiding Elder, and consulted with my own, (Br. Othe-man,) but none could help us out of our difficulties. Having now toiled and suffered with my companion six months, and our prospects for doing good growing darker and darker, I came to an honorable adjustment in our financial affairs with my employer. I had no sooner closed my mission here than I had a call to go to Wellfleet, on the Cape, and supply the place of Br. I. M. Bidwell, whose health had failed him. Myself and wife both believed this call was from the Lord; and I therefore responded to it. Before I take my leave however, I will introduce to the readers a part of the correspondence of Mrs. M. during her first six months' residence in Billerica, that they may know how she prospered when adverse winds blew, and disappointments met us at every turn.

The following letter was written to Br. and sister Warren soon after she removed to Billerica, dated

"JULY 21, 1839.

"*Dear Br. and Sister;* — I again take up my pen to address to you a few lines. We are now pleasantly settled in this place. We had not the most distant thoughts however of coming here. We are to receive our salary principally from one man who is rich in this world's goods. Our society is in its infancy. We number about 25 members only in the church, and these are mostly transient members. We meet in a small school-house in the north part of the town, on the Sabbath; and at five o'clock, in the Tavern Hall, where we unite with the Congregationalists and Baptists, in trying to pull down the strongholds of Satan's kingdom. Our way is as yet rather dark before us, but we hope and pray for success. I suppose you are happy to return back to Holden again, where you can enjoy your former church privileges. May you be rendered blessings to the church and society where you live. I want you to inform me respecting your health, and the prosperity of your souls in the way to heaven; whether Louisa has yet found the Savior, &c. Remember me in your prayers, and may we all at last meet in heaven.

"E. A. MOULTON."

The following letter was addressed to sister Emeline Moore of Marlboro', dated

“ BILLERICA, OCT. 17, 1839.

“ *Dear Sister Emeline* : — After some delay, I sit down to answer your letter. I am glad that you are pressing your way onward towards heaven. I perceive by your epistle, that your motto is still *holiness*. I hope and trust you will never be satisfied with any thing short of this inestimable blessing ; for surely, it is the marrow of the gospel. I have enjoyed this blessing, in all its fullness ; and for weeks and months could say, ‘ I know that my Redeemer lives’ in *my soul*. But, dear sister, I do not feel all that divine fullness that I have in past time ; yet, I am praying to get deeper into the work. We have had some good seasons even here, but no special revival. We only number two conversions. For these we are very thankful to God. Several have been reclaimed from back-sliding ; and to God be all the glory ! I have my doubts whether it was in the order of Divine Providence that we were appointed to this place. I think we might have been more useful somewhere else. We have been using some extra exertions to promote the Redeemer’s kingdom, but to little purpose. We are too circumscribed, and cannot put forth our energies as we would. I fear this year will not pass as sweetly away as the last. O pray for us, dear Emeline. We were much surprised

to hear of the sudden death of the Rev. Mr. Goodhue. I think that I can truly sympathize with his dear wife, having once been left a lonely widow. I trust she will be sustained, and have grace to support her in this time of need. I hope, ere this, you are having a good revival in Marlboro'.

"Do not forget to pray for us while in this barren region. I sometimes think we cannot be contented here until our year closes; but I am resolved still to press onward towards heaven, knowing that the promise is to them who endure unto the end. Professors here appear to be mostly asleep, and sinners, gay and thoughtless, are rushing their way down to ruin. O when will they awake! When will they see their danger and flee to Christ! I fear many of them here will mourn at the last, when they shall see how many invitations, and warnings they have slighted; even when God shall swear in his wrath, they shall not enter into his rest.

E. A. MOULTON."

The time had now come to take my leave of my wife and the two little ones. After commanding them to the care of the Almighty for protection, I started for Boston, and from thence sailed in a packet for Wellfleet, just as that noted December gale began to blow. After combatting with the waves a few hours, the captain run his vessel back into the harbor, and after the storm had passed, he landed all safe in

Wellfleet. I now realized what it was to forsake all for Christ and the gospel. During this cold winter, perhaps no one ever exhibited more of christian meekness and fortitude, than did my wife. Not a murmur escaped her lips during the almost three months during which we were separated, notwithstanding she had an infant at her breast, and no one to help her. She truly felt that God had called her to suffer His will, and she cheerfully acquiesced. Sometimes, as her health was rather feeble, she felt that it was hard for nature to submit to the allotments of Providence. She was careful in her letters to me, however, not to say a word about the poor state of her health, and severe trials, fearing undoubtedly it would afflict my feelings and embarrass my usefulness. But the following extract of a letter to her parents, dated Dec. 29, indicates that trials and loneliness were the portion of her cup during this winter.

"Dear Parents :—It is now more than two weeks since Mr. M. left here for the Cape. He has written me that Br. Bidwell is desiring soon to leave the Cape, and therefore wishes me to come down as early as the packets start in the spring. It has been a severe trial to me to be left alone with my little ones this winter, being separated from all my connections. I feel very lonely ; some of the time I think I cannot submit to it. But I do not wish to murmur at the dealings of a kind Providence. We had

made our calculations to visit you before husband left, but were disappointed. I want Celia to come down and spend the winter with me and go to school, and get a few scraps of Latin —it will give her a better understanding of the English language. I shall not go to the Cape before warm weather. Please write soon, and inform me of the state of religion in your community.

E. A. MOULTON."

The class to which E. belonged was now reduced to four members, but was kept up through her instrumentality. This class meeting was almost the only public means of grace which Elizabeth enjoyed during my absence, as much as she loved the sanctuary. In this sacrifice, I think my wife manifested a heroic spirit; willing as she was to deprive herself of all the public means of grace, and live alone with two little helpless children upon her hands, purely that I might preach where there was some prospect of being of a little use to my fellow men. Early in the spring I returned to Billerica, and moved my family to Wellfleet, and tarried there until the next conference commenced its session; then I took my family and goods, and started for conference. The following letter was written to sister Warren, while we were located in Wellfleet, dated

"APRIL 19, 1840.

"*Dear Sister:* — You have probably heard of our removal from Billerica to this place. I

took cold on board the schooner, which very much increased my cough for several weeks after. I felt after I came here, that truly I had no abiding place, but was a pilgrim and a stranger on the earth. I trust, however, that I am seeking one which is to come, which hath a solid foundation. The year past, has truly been a trying one. We have had to move twice, and have seen but little fruit of our labors, &c. ; still I believe a wise Providence directed our steps to this place. I do not think Mr. M. could have been hired to stay in Billerica another month. I much admire the equality existing among the people here; but I could not persuade myself to live here another year. I trust you are still pursuing your christian course with delight. I want to see you very much. It is now almost four years since we saw each other; but, if faithful, we shall all soon meet in heaven. I still find sweet consolation in the religion of Christ. I prize it as my chief good. I esteem it as my highest privilege, to retire from the busy cares of life, and converse awhile with Deity. O what a gift is ours. A throne of grace is made accessible by the blood of Christ; and ' who that knows the worth of prayer, but wishes often to be there.' Let us take the whole armor of God, and seek after that divine fullness which is promised in the gospel. Much is now being said and written on the subject of holiness, and I deem it highly important to know from personal expe-

rience, that the blood of Christ cleanseth from all sin. I believe this inestimable blessing is obtained by simple faith — a firm reliance on him who has promised it. Many, I think, look too high for this blessing, while others come not up to the mark. I believe, if we give our hearts to the Lord unreservedly, with a willingness to surrender, we are the Lord's, and He is ours. We may then consider ourselves crucified to the world with its affections and lusts, and say, in the language of the Apostle, 'we live, yet not we, but Christ liveth in us, and the life that we now live is by faith on the Son of God, who hath loved us and given himself for us.'

"We know not where our lot will be cast another year. I much prefer the country, and wish we might receive an appointment near our friends. I trust you are still pleading the cause of the poor slave, and are not growing tired of the heavenly way. Be assured you have our prayers and best wishes for your present and future welfare.

E. A. MOULTON."

The journal proceeds :

APRIL 24 — "We are all now in good health and fine spirits. Yesterday, I went to meeting at the Alms-house with my husband; had a precious season. One of its inmates rose for prayers, and probably about twenty spoke after the sermon. Truly, this seemed

like old times. Our Congregational brethren here can shout as loud as Methodists. All are one, when they meet together. There appears to be no distinction of sects."

JUNE 3.—“Our church and congregation are large in this place during the winter. There is connected with it a large Sabbath school. The means of conveyance to this place are difficult, especially in the winter, as the vessels are generally frozen in.”

JUNE 5.—“Mr. M. attended the anniversary meetings in Boston last week. Several ministers went up in the same vessel. Religion is at a low ebb here. Almost every man and boy at this season of the year, is on the mighty deep, coasting, or catching fish. Consequently, but little can be done in the summer, to promote revivals, as the married women almost invariably are confined at home with little children. Our congregations now are chiefly composed of aged men and females. Soon I hope to have the privilege of inhaling again the mountain air. Lord direct.”

Elizabeth labored and toiled with me here, walking through the sands to attend the means of grace, but her usefulness was more limited than formerly, owing probably to the prejudice that rose against me for making an insurrection among the rum-jugs, and rum-drinkers. Our

usefulness consisted here in preparing the way for the coming of the Lord in power. For truly, when a new preacher came, and the excitement on temperance was allayed, the greatest revival ever enjoyed there was witnessed. Billerica and Wellfleet, the scenes of this year's labor, were places of extreme toil and suffering to Mrs. M. It may be said of her, that she was made "perfect through suffering." But from her discouragements the Lord delivered her, by our being appointed to Ashburnham the following year. This was placing her in the midst of her connections, and where we had territory enough on which to work. We found this church rather pro-slavery in its character; several of its oldest members had never come into the temperance measures. Consequently, some of them had entirely deserted the ordinances of the gospel. We both went to work, determined to repair the breaches of Zion in the name of the Lord, believing God had sent us here. Mrs. M. was highly gratified with this appointment, it bringing her into the neighborhood of her parents and sisters, whose society she so highly prized. As soon as the classes were regulated, we commenced holding series of evening meetings in remote parts of the town. E. attended whenever circumstances would permit. The first meeting continued seventeen evenings, the results of which were about twenty conversions, and the whole church was much encouraged. About this

time, the Lord afflicted my wife in the person of her sister Celia, who was teaching school in the place. No sooner had she recovered from a burning fever, which instrumentally brought her to God, than Louisa, her adopted sister, who was boarding with us, and attending the high school, was taken sick also with a raging fever, which occupied the attention of Elizabeth much of the time for several weeks. Never did I see any person more attentive to a sick person than Elizabeth was to her sister, besides discharging the duties of her family. She did not complain of the weight of additional cares, although it was a great affliction to her to be so closely confined at home, while the fields were all white, and the harvest was being gathered; for in the midst of this affliction the work of God was increasing among us. My second series of meetings had now commenced in another part of the town, and the Lord was working for us gloriously. To and from this meeting, which was four miles from home, I walked, every night for weeks, in consequence of sickness in my family. We gathered into the fold of Christ, as the fruits of this meeting, which continued about three weeks, some thirty souls. As Mrs. M. was providentially detained at home during the progress of this meeting, tarrying by the "stuff," I went to the battle without her, almost for the first time; but when her duties called her to stay at home she could realize the fulfillment of the

following scripture : " But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

About this time my wife addressed a letter to Sister Warren, giving the following particulars :

" ASHBURNHAM, Oct. 11, 1840.

" *Dear Sister* : — I sit down to inform you that we are at present receiving the rod of affliction. Sister Celia has been sick with the typhus fever ; but is now convalescent. She continued her school about thirteen weeks, but was unable to finish it. Then Louisa was taken sick at our house with the same fever. She is now very low, and fears are entertained that she will not recover. It is now nearly midnight, and I write while watching with her. My children have both been sick, but have recovered. We are enjoying a glorious revival, which sweetens all our trials. Several have been converted the week past. E. A. MOULTON."

Immediately after Louisa recovered, our little son Theodore was prostrated with the same disease. Mrs. M. dreading the very idea of giving her son much mineral medicine, chose to carry him through the fever without medical advice. Having engagements abroad to a protracted meeting when our son was attacked with the fever, I of course declined going, and leaving a sick family at home ; until Elizabeth thought I had better go, as the peo-

ple would then expect me, fully believing that God would give her strength and grace to take good care of the child. She also had faith that God would raise her son to health again, and her faith was not in vain, although severely tried, when the fever came to its crisis ; yet in the course of three weeks, he was playing about the house again. Our afflictions now being over, Mrs. M., as usual, commenced working at her trade, as it was not suitable for her to work with me much during the cold weather this winter. Had it not been for the money Elizabeth received for work done for the public, I know not how we should have lived comfortably some years during our vicissitudes together. My companion had learned before I knew her, "never to be unemployed, and never to be triflingly employed." I will presume that she earned from 30 to 50 dollars annually, from the time I became acquainted with her to the present time, besides taking care of her family, and attending with me yearly so many meetings. In addition to these duties, her personal-effort movements were extensive. She probably conversed personally with hundreds every year, on the subject of experimental and practical religion, from the commencement of her toils with me until her tongue was silent in death.

Celia, Elizabeth's youngest sister, having now experienced a change from nature to grace, the following extract of a letter dated

January 11, 1841, announces the news to their parents :

“ Dear Parents : — We are still enjoying revival seasons among us. Celia, your youngest daughter, has at last found the pearl of great price. She was brought into the liberty of the gospel on New Year’s day. She has already spoken of her joys in public meetings several times. What a source of consolation it must be to you, that all your children are walking in wisdom’s ways ! that all have been made subjects of redeeming grace ! O may we all pursue the path that leads to heaven with joy and delight, that at last we may all meet in that better land to go no more out for ever.

“ E. A. MOULTON.”

Celia now being adopted into the family of heaven, and her anticipated companion with whom she was about to unite, being aroused again to newness of life, completed the list of the conversions of this whole family of parents and children with their husbands. It was truly a matter of great rejoicing to Elizabeth that she was permitted to live to see them all walking in the truth, after a continued struggle of prayer for their salvation during almost twenty years. It is somewhat remarkable in view of all the circumstances, how providentially all were preserved, while scattered in different places and brought to Christ one by one,

through the instrumentality of faithful and persevering praying, exhorting, and writing. O how encouraging are the faithful prayers of Elizabeth to all pious females, who have unconverted friends. Let them but continue ardent and persevering in their pious efforts for their salvation, knowing that although the vision may tarry long, yet it is written, "The fervent and effectual prayer of a righteous man availeth much," and "in due season ye shall reap if ye faint not,"—and they will prevail.

Louisa, while sick at our dwelling, fearing she should not recover, earnestly and imploringly begged my companion to pray for the conversion of her soul, promising her that she would seek the Lord. But having recovered her health, and being about to be married and leave home, not having fulfilled her solemn promise, Mrs. M. addressed the following note to her, reminding her of her solemn obligations to God :

"*Dear Louisa* : — How do you now regard the interests of your immortal soul ? Are you still striving to make your way to heaven ? Have you not vowed, and will you not perform your vows unto the Lord ? I have often felt ardent desires that you might become a child of God — that you might taste those joys which are immortal. O seek Christ and prepare for heaven.
E. A. MOULTON."

The following extract of a letter was addressed to sister Warren, dated March 2, 1841 :

"Dear Sister :— We are enjoying refreshing seasons from the presence of the Lord: Many have experienced religion, and about forty have joined our church on probation. And let me tell you that Celia has become a follower of the Lamb. Your heart would leap for joy could you but hear her speak forth the wonders of redeeming grace. O what cause have we for gratitude to God, that all our family are now on their way to heaven. Mr. M. recently closed another series of evening meetings, held in the south part of our parish, on the borders of Westminster. A goodly number obtained hope in Christ at this meeting and ten united with us on trial. Probably one of the most hardened infidels in the town was converted at this meeting. Mr. M. having held several series of meetings in the remote parts of our parish with good success, has now drawn into the centre, and commenced a protracted effort in our meeting-house.

“ E. A. MOULTON.”

Having raised beacon fires in the remote parts of the town, our meeting in the centre worked admirably. After continuing the meeting here several nights, the strongholds of infidelity began to give way, and we continued the meetings about forty nights or more, without

cessation. During this effort we gathered forty souls into the fold of Christ, making in all, this year, about one hundred converted to God within the limits of our parish. At this last protracted meeting Mrs. M. exerted all her strength, helping to promote the interests of the revival. Some of the hardest hearts were brought to bow. I learned that no instrument was more efficient in melting down the hearts of these hardened sinners, than Elizabeth. The harvest in Ashburnham this year was truly great and glorious, considering our population.

I wish to relate a part of the history and vicissitudes of one man, for the space of about three months, who, it was supposed, was aroused to a sense of his situation by the faithful labors of Elizabeth. This man, who had not attended a religious meeting for years, was seen in one of our evening meetings, after they had progressed for a few weeks, and the same evening he was seen at the altar for prayers. But it was supposed by all, that he came forward for ridicule. He continued to attend meeting, however, every evening, but came no more to the altar for prayers, although he became very serious. After our protracted meeting had closed, he came often to our house, and conversed freely with my wife concerning the interests of his soul, and she encouraged him to believe in Christ, and we were animated to hope that he was truly converted. He commenced attending our class-meetings, and spoke

his mind freely ; but this confessing Christ before men so enraged his wife, that he told my companion, he should have no peace at home, unless he ceased going to our meeting. He said that he could previously go away to the tavern and stay till midnight, without making any trouble, but now he could not go to a class meeting and spend an hour in the service of God, without making his house a Bedlam. He was advised, however, to go forward, leaving the consequences with God. During this struggle, his old comrades sympathized with his wife, and some soul-destroying Universalist handed him a book, which, it is to be feared, was the means of completing the work of his destruction ; for being asked, a few days after he had entirely yielded to the tempter, how his soul prospered, he said with much apparent feeling, " My damnation is eternally sealed." As striking as it may appear, this sentiment was uttered but a few days before he was taken violently sick, and after extreme suffering, his body was consigned to the tomb, and his spirit passed into the presence of God. During this short sickness, none of the church knew the state of his mind, for none were permitted to speak a comforting word to him on his dying bed. Neither was one Christian permitted to offer a prayer for him in his presence, to soothe his fainting spirits, while sinking down into the valley and shadow of death. I knocked at his door and imploringly asked liberty to go in and

see him, but was denied. My wife also, who felt intensely for the interests of his soul, went, again and again, but was not permitted to see his face. So died this man as the fool dieth. Mrs. M. mourned much that a neighbor who had lived only a few rods from our door, should sicken and die, and she not have one opportunity to administer consolation to his soul on his dying couch, having previously had so many opportunities to recommend him to Christ.

During the progress of this last series of meetings, Br. Smith, one of the preachers who came to help me, was taken sick. This occupied much of the attention of my wife for two or three weeks; still as she felt deeply for anxious souls, she found some time every night to go to some part of each evening meeting while it continued. She also took some active part in every religious meeting which she attended. If there was no time for exhortation, she always found time for prayer, and to go into the congregation after the anxious. Some of the most hardened sinners in the village will undoubtedly rise up and call her blessed, in the day of judgment, for the exertions she put forth for the salvation of their souls. Her exertions were not confined to the meeting-house; when opportunities presented, she went into the families of believers and unbelievers, inviting them to come to meeting and to the Savior. In this revival more of the converts than usual, as well as the older members of the church,

praised God for the instructions and prayers of Elizabeth in their behalf.

Our protracted efforts for the conversion of sinners having closed for the present conference year, and much of the fruit being gathered in to the church, we commenced a campaign against intemperance which, in its results, worked to a charm.

Notwithstanding the town had taken a vote this spring not to approbate any person to sell intoxicating drinks, a man, who had hired some rooms in the town-house in which to keep store, went to Worcester and obtained license of the county commissioners to retail it. The temperance men called several meetings to concert measures to counteract the influence of this rum-seller, but all seemed to avail nothing until the women took it in hand — Elizabeth taking the lead of this enterprise. And what think you was their conclusion, while deliberating at the first meeting? It was to try to *starve* this rum-trafficker. They took the following mode. They first chose a committee whose duty it was to obtain all the female signers who would pledge themselves not to patronize his store, and after procuring one hundred signatures, they met at an adjourned meeting and drew up a set of resolutions deprecating his course, &c., but promising to patronize him as soon as he would give up his traffic. The ladies having informed him of their doings, he spurned at their proposals, disdaining the very idea of changing

his course at their request—thinking that the rum party would sustain him in his traffic. But the persevering efforts of the females soon made his traffic so unpopular, that even his old friends and customers were ashamed to be seen calling at his store, fearing that all who called, would be charged with buying rum. In a few weeks after the ladies commenced this starvation process, the rum-seller was obliged to cut and run, notwithstanding he had received a lease of the town-house for three years. No one was more active than Elizabeth in this enterprise, and probably no one rejoiced more in obtaining such a signal victory in the temperance cause. Let it here be observed, that the ladies obtained this victory, while the gentlemen were consulting what measures they should take to obtain it. This rum-seller being forced to give up his traffic, no temperance person pitied him.

Elizabeth had now become so identified with the interests of this society, and the Congregational society too, and the people were so united to her in affection, that it would have been hard parting had we been removed at the close of this year.

The following letter was directed to her adopted sister just before conference, dated

“ ASHBURNHAM, JUNE 28, 1841.

“ *Dear Louisa:* — You will excuse my negligence in writing, when I tell you that a multi-

plicity of cares has prevented. Our children have had the measles, whooping-cough, chicken pox, and the mumps, since you were sick here. Br. Smith, from Lunenburg, also was confined here two weeks. So you see that I have had much business, and many cares on my hands. We visited sister Lucy in May, and found her very pleasantly situated. We have also been at father's since you left. I was sorry to hear of your poor state of health, but hope you are better now.

"We have had a large accession to our church in this place since you left. We have a large congregation, and a very interesting Sabbath school. Considerable is being done here at present, in the temperance cause. We are to form a cold water army on the fourth of July. We are calculating also to have a Sabbath school celebration in the Grove the same day, where we expect to hear several speeches, and after these, to partake of some refreshment. I did intend to visit you during the session of conference at Worcester, but it will not be practicable.

"I hope and trust you are not wholly regardless of those things which will make for your peace here, and hereafter. Possibly, the subject of religion may appear to you dry and monotonous; but be assured, it is a subject which most deeply concerns us all, whether you believe it, or not. I hope you, and your dear husband, will not fail to secure an interest in

Christ ; for religion will lay the rough paths of nature even, and open in the breast a little heaven. I shall think of you both and pray much for you, as your eternal interests lay near my heart. I hope, should we not be permitted to meet again on these mortal shores, we shall be so happy as to meet in heaven to praise God for ever.

E. A. MOULTON."

CHAPTER XII.

HAVING returned to Ashburnham the second year, we learned that some Methodist back-sliders had been using their influence against us. One, on hearing of my re-appointment, was so deeply afflicted, that, giving way to temptation, he became very much excited in his feelings, and took an oath that he would never hear me preach again. Then, to satiate his bad feelings, he went almost three times as far to hear a Universalist preach, and after a while invited him to come into our Methodist community, Sunday evenings, and give lectures, where probably no Universalist had ever preached before. The minister complying with his request, made an appointment to come in two weeks from that Sunday, commencing his exercises at 4 o'clock, P. M. In about one week, as the Providence of God ordered it, this aggrieved man was taken sick, and struck dumb, so that he could not speak one word

to his friends. They could understand him, however, by signs. Seeing that he was deeply humbled in his affliction, believing that the judgments of God had overtaken him, I faithfully exhorted him to give his heart to God, asking him if he would try ; he made a great effort to answer me in the affirmative, but could not speak. His very countenance, and actions, evinced to me the mental agonies of his mind. But the most convincing testimony that his course was displeasing to God, was exhibited in the following fact : *the very hour that the Universalist was invited, by his request, to preach a sermon, was the very hour that I was called to attend his funeral.*

The revival having now subsided in Ashburnham, we went to Winchendon Springs, and held a series of evening meetings. Here the Lord wrought gloriously for us, and we formed a society of about forty members. My companion's labors were so signally blest at this meeting, that the people were hardly willing that I should come and preach without bringing her to assist me.

We then made an effort in Ashby to save souls, and after enforcing truth upon the consciences of the hearers three or four weeks, contending earnestly for free and full salvation, against the prejudices of the people, the Lord converted about forty more to himself. This meeting served as a key to open the way for Methodist preaching in the beautiful town of

New Ipswich, containing about two thousand inhabitants. This was truly a walled town. The doctrines as preached by the Calvinists, had reigned triumphant here from the settlement of the place; consequently, the Methodists had found no place for the soles of their feet.

There was a large Congregational church consisting of about five hundred members, and a small Baptist church of about fifty members, struggling hard for life.

There having been no revival in this town for years, the churches had become very luke-warm and proud. I learned that the ministers at this time opposed females opening their mouths in public meetings, believing it a "shame for women to speak in a church." A Congregational brother having heard of our success in Ashby, a town joining New Ipswich, ventured to invite me to preach a lecture in the school-house in the village where he lived. Having accepted the invitation, I sent an appointment, making calculations in my own mind, should the Lord open the way, for a long continued effort. At the close of the first meeting, I proposed, with diffidence, being a stranger, the propriety of holding another, the following evening, as I wished to make some calls. None objecting, I announced the appointment and closed the meeting. The second evening the congregation had greatly increased, and it was perceived that seriousness had fastened upon the minds of many who were present. I

then appointed another, and so continued through the week ; announcing one meeting at a time, fearing every night that the farther continuance of my meeting would be opposed, as there were no Methodist brethren in the place to sustain me. Saturday evening, after meeting, I returned to Ashburnham to spend the Sabbath, leaving an appointment to return again Sunday evening. I now informed my wife that I wished her to prepare for another campaign. At this period the seriousness had become general in the district where the meetings were held ; but the ministers of the place, not knowing that my design was to continue the meeting, had not as yet come out to see what the Lord was doing for the people. But no sooner did my wife come, than it was noised abroad that none ever spoke like her ; after which we were soon thronged with hearers. Some then wished me to move the meetings to the town-house, in the centre of the town ; others requested me to adjourn to the Baptist meeting-house. I thought proper, notwithstanding this advice, to remain where I was, and divide the meeting, calling the anxious and some praying souls into a private house, while all others crowded into the school-house. During the latter part of the second week, the Baptist minister came to our meeting one evening, making many apologies for not having attended before.

At the commencement of the third week, I think, the Congregational minister was an-

nounced as being in the congregation, I asked him to take a seat with me and make some remarks after sermon, but he refused either to sit with me, or to take any part in the exercises. I now apprehended, by the signs of the times, that a storm might be expected ahead; nor was I mistaken in my apprehensions, as the sequel will show. Having now gained some foothold, I gave out notice that meetings would be held every evening during the week, thinking, should I defer the meeting one evening, the place would be occupied by another minister, who, I believe, was now waiting for an opportunity to take the ground.

The next night, Mr. Lee, the Congregational preacher, came again, and made some remarks, but in a fault-finding way, cautioning the people against receiving error, &c. These remarks nerved up Mrs. M. to exhort and pray as I hardly ever heard her before, being filled with the Holy Ghost. Mr. Lee continued two nights more, each night giving contrary instruction to the anxious from what they had received, laboring hard to impress the people with the idea that this revival was the result of his preaching, and the long continued prayers of his church; and therefore more than hinted, that he ought to have the control of the meeting, and manage the revival. It was now clear to my mind, that he would be the means of destroying the revival unless he should be arrested in his course. He, being opposed to females improving in pub-

lic meetings, labored hard one evening to prevent my wife from speaking, by improving the time himself, which was appointed for the social meeting. Then turning to me, he said, "If you are not ready to commence the public exercises, I will preach." Said I, "Go ahead." He commenced exhorting again, but as the wheels rolled rather heavily, he soon yielded his position. Then Mrs. M. rising, being full of the spirit of her Savior, delivered a message which produced such a thrilling effect on the minds of the audience, that even Mr. Lee afterwards, as I understood, said to a member of his church, "I am willing that *that* woman should improve her gift."

The next evening, which was the last he came there, his feelings being much excited, his course was so very objectionable to me and most of the people present, that I arose and informed the congregation that it was evident to all, that Mr. Lee was determined to crush my influence by his exceptionable course, in publicly criticising every sentiment and measure which did not accord with his views; and therefore, I called upon the audience to sustain the meeting, and the means then being used, which had already resulted in the conviction and conversion of many souls. To these remarks Mr. L. replied, asserting his right to detect error, whenever advanced among his *own* people, and therefore called upon his church, many of whom were present, to stand by him in this exigency,

appealing to their consciences whether it was not his right to expose strange doctrines wherever advanced. To this reply, a rejoinder was given, in which I noticed his unheard of breach of the rules of politeness, in thus disturbing a peaceable assembly collected for religious services. He rose once more, and plead for the sympathies of the people, &c., referring to his prayers, labors, and sacrifices among them; "and now," said he, "will you forsake me, and follow the counsels of a stranger?" He was then informed peremptorily that we should not abandon the field, so long as the Lord blessed, and the people would sustain our feeble efforts. The meeting then closed in some confusion, after Mr. L. had advertised the audience that he should be present every evening, and expose whatever of false doctrine might be advanced. The next evening came, and multitudes assembled, but my antagonist did not appear. His friends, as I afterwards learned, met and advised him to come no more. During all this rupture, the work of revival progressed in an unprecedented manner, considering the circumstances. It being impossible to accommodate the people in our two present places of worship, after we had continued the meetings here twenty-one evenings successively, I ventured, on my own responsibility, to remove it to the town-house in the centre of the town. And as Mrs. M. could not attend with me constantly, I engaged a preacher to assist me a few evenings. After

having continued here two weeks, afternoons and evenings, with glorious success, the Congregationalists, having invited to their help several clergymen, commenced a protracted meeting. Here we continued side by side with them three or four weeks longer, without any intermission. And such management to draw the young converts from our meeting to theirs, I never saw before! One of their ministers stood at the door of the town-house several afternoons, during the time that the people were assembling, entreating one and another to attend their own meeting.

Up to the sixth or seventh week the Baptists generally attended our meeting; I then learned that Mr. Lee proposed to the Baptists to unite with them, promising when they should close their meeting, that they would reciprocate their attendance. To this proposal the Baptists consented, expecting by this forced union of effort, undoubtedly to counteract my designs in building up a new church in the place. But before the Congregationalists were willing to give way for the Baptists to commence the meeting in their house, we commenced gathering in the fruit of our revival. This course soon terminated the union meeting between the Congregationalists and Baptists, but we held on our meetings, minding our own business, until they had continued about eighty nights. Through this long series of meetings we judged that about three hundred had been converted at our altars; but

by a continual storm of persecution against us as a people, and a regular organized system of proselyting, many were drawn away from our church, and many, it is to be feared, from Christ. About one hundred who were aroused to a sense of their guilt through the instrumentality of the Methodists, united with the Congregationalists, about twenty with the Baptists, and about eighty with the Methodists. The remainder, having heard so much said against us, refused to join any of the churches, and probably most of them soon lost their first love.

Having now been long from home, with my wife laboring and suffering, side by side, with me much of the time, and being obliged to spend several Sabbaths here, and supply my people at Ashburnham, the brethren there had become dissatisfied with my course, being so long neglected. In this straitened situation, knowing that it would not do to neglect the converts in New Ipswich one Sabbath, I advertised in Zion's Herald for help, and Br. H. B. Skinner responded to the call. But while matters were maturing for his services, the devil stirred up an adversary against me in Ashburnham, who warned me out of the house in which we lived. This I received as providential, indicating to me that it was my duty to move my family to New Ipswich. The brethren therefore, agreeing to accept of the labors of Br. Skinner in Ashburnham, and pay him for his services the remainder of the year, I immedi-

ately repaired to New Ipswich to share in their vicissitudes, and receive what they might be willing to allow me for my services.

This move was a great trial to Elizabeth, who had become strongly attached to Ashburnham : still she thought it providential, and therefore submitted without a murmur, believing God had called us to make this sacrifice. We doubted afterwards whether this was not a hasty step, as the remainder of the year was one of deep mental, and outward conflict to us both, occasioned partly by the trial produced by the change in Ashburnham, and partly by the increased persecution of the lambs in New Ipswich. Br. Skinner soon introduced Millerism into the church in Ashburnham, which resulted in division, and rabid *Come-out-ism*. In this movement the church received a stroke from which I fear it will never recover.

By the time we had settled in our new field of labor, there had been some falling off from us ; our enemies being diligent among the converts, during a few days absence. My dear companion and myself, however, went to work again, trying to strengthen and confirm the converts in the faith.

At this time the Baptists had dismissed their preacher and settled a new one, whose hand was against every man ; and as I would not fight with him, he commenced a quarrel with the Congregationalists, which continued for a season. His character afterwards being developed,

he was deposed, and soon "went to his own place," or among his own class, and is now a vile abuser of the churches of Christ. During this rupture between those professed union parties, we had a little respite among ourselves.

Being now convinced that we could not sustain ourselves without a permanent place of worship, the brethren, although mostly poor, made an effort to build a house for the Lord. Nine persons, with myself, obligated ourselves to become responsible for its expense. This undertaking turned the attention of our enemies towards us again, and two of the nine were immediately dissuaded from their engagements. The responsibilities of building then rested on seven. This burden I knew not how to bear, but Mrs. M. believing that the Lord would reward our enterprise, encouraged me to proceed, saying, "the Lord will provide for me and our children." I was surprised that she was so willing to have me sacrifice what little she had saved in the course of years by hard work and by practising the most rigid economy, knowing that previously she had been anxious to lay up a little something for a future day. I knew not then that she was bordering near the heavenly land. Neither did I then know that she had a presentiment in her own breast that her departure was nigh; although she had often hinted that death might be near. Her thoughts having now become so absorbed in the glories of that better land, that it appeared, she wished her little interest there,

believing God would amply provide for the family.

We all proceeded and soon erected a beautiful house of worship, dedicated it to the Lord, and I had the pleasure of preaching in it the first Sabbath. The session of our conference now being at hand, we took our leave of these tender lambs, after having given them up to the pastoral watchcare of the New Hampshire conference. This conference cordially received them, and has yearly provided them with pastors, who have faithfully watched over their spiritual interests, and fed them with the bread of life. And had it not been for the withering influence of Millerism, which crept in there soon after our departure, New Ipswich would now have been one of our most flourishing country stations.

I have long detained the reader with our five months' tour in New Hampshire, not merely on account of the blessed revival we enjoyed there, and the circumstances connected with it, but because it was in this place, that an incident transpired in connection with the abundant labors of Elizabeth, which laid the foundation of her final sickness. It is evident, although she continued with me about one year from this time, in labors more abundant than ever, that she had premonitions of her near approach to the endless joys of heaven. The holy influence which she exerted here on community generally, will not soon be forgotten. Many of the young per-

secuted converts, especially the sisters, will long remember that her home was an asylum for them in time of trouble and persecution. An opportunity to comfort their souls and feed their bodies, was a great gratification to her mind. And when about to take her final leave, many gathered around her, to receive her parting blessing, as it flowed from her lips. Many looked up to her as their spiritual mother, thanking God for the instructions they had received, and the consolations she had administered to them again and again.

I frequently felt some misgivings at the sacrifice we had made in instrumentally building up this branch of Christ's church, but as often, did Elizabeth check my murmurings, citing me to heaven for my reward.

The revivals here, at Ashby, and at Winchendon, and the blessed state of prosperity we enjoyed while in Ashburnham, constituted this a great and glorious year in our brief history, notwithstanding it proved to be a year of unprecedented temporal embarrassment and sacrifice.

The following is a letter written to sister Warren, dated

“ NEW IPSWICH, MARCH 27, 1842.

“ *Dear Sister:* — Being now permitted to enjoy a few moments of retirement, a privilege which I have not often enjoyed during the fall and winter past, I will improve it in writing.

The year past has been one of almost continual hurried scenes of confusion ; but I bless God, that we have been carried through thus far. I have repeatedly resolved to write to you, and as often neglected it. No less than two persons have presented themselves at the door since I commenced this scroll. But I will again proceed. The work of salvation has been progressing powerfully among us for months in this place. My husband commenced a series of evening meetings in one of the villages in this town, in December last, which with the exception of a few evenings, have continued down to the present time. A more general work of grace than this I never witnessed. Persons, from the aged sire down to the child of eight years old, have shared in this blessed work. In the history of this great revival, of the conversion of hundreds, I might relate many interesting particulars, but time will not permit. Suffice it to say, it has been a season of great and deep interest among us. We thought it expedient to leave Ashburnham and move to this place, for several reasons. One was, our little, newly organized church was about building a meeting-house in the centre of the town, and they very much needed our assistance, lest the enemy might divert them from their purpose. We shall not probably stay here longer than up to the time of the session of our next annual conference. Mr. M. does not wish to be transferred to the New Hampshire conference. The

canker-rash is prevailing here and cutting down the children. Twenty have died since the year rolled in. Our little son had a slight touch of it. Four persons lay dead in town yesterday. Mr. M. has just returned from meeting. Several rose for prayers.

"I trust you are still engaged in securing a treasure in heaven. I think I never felt more sensibly the importance of living in constant readiness for death than of late. I think the world sits as a loose garment about me, and I can say that I never loved it less. It has no charms for me; but holiness, that brightest gem of the christian, is my untiring motto. O my dear sister, seek for this inward testimony.

"E. A. MOULTON."

Holiness was still the great theme on which the subject of our narrative delighted best to dwell, and so untiring were her efforts on this subject, in New-Ipswich, in pressing home this truth on the minds of the young converts, that the whole society were apparently aroused to the importance of seeking this inestimable pearl of perfect love, and several experienced its power before we removed. We afterwards learned that this panting and thirsting for full redemption had declined in this young church. Never did I realize the effect which the exhortations, prayers, and counsels of Elizabeth produced while enjoying her society. Never, no never, did I know her worth as an instru-

ment for waking up the churches to the all-important subject of holiness, until the hand of death had removed her far away from my embrace. Truly, the very atmosphere in which she breathed, was holy. All denominations acquainted with her, believed the circle of friends in which she moved, were benefitted by her precept and example.

From New Ipswich providence removed us to Oxford, where the labors and trials of Elizabeth terminated. Having some premonitions of the shortness of her stay on the earth, she sunk more deeply into the will of God than ever, counting not her life dear unto herself, so that she might finish her course with joy, and be ever ready to enter into the abodes of the Eternally Blessed.

The brethren in Oxford had petitioned for years that they might enjoy the benefit of our labors, consequently we were warmly received. No sooner were we settled in our new station, than we waged perpetual war against the powers of darkness in this place.

One circumstance that occurred long before we came to this station, is worthy of notice. A leading brother in this church dreamed that we were appointed to preach in Oxford, and that through our instrumentality the whole region was engaged in one general work of reformation. This dream was so deeply impressed on this brother's mind, that he fully believed, could our services be obtained, this dream would be realized.

He said he knew just how we looked, and could he see the preacher, he could select him from the whole conference of preachers, although at this time an entire stranger. So sanguine was he of this fact, that he came to conference, one year before our appointment there, and as soon as his eyes were fixed on me, he said, "*That* is the man whom I saw in my dream." He then came to me, wishing me to use my influence to become their preacher the ensuing year, and obligating himself to become responsible for my ample support. But a circumstance happened in Ashburnham during the session of this conference, which made me believe it my duty to return there another year. Still the influence of this dream, and the anxiety occasioned by it, in the hearts of some of the brethren, thinking it might possibly be from the Lord, were probably the instrumental means used in fixing our location this year on the beautiful plains of Oxford.

We make the following brief extracts from letters written in Oxford, to her parents, and brothers and sisters Warren and Smith; as they indicate the state of her health, and of her religious enjoyment during two or three months. She notices also the commencement of a glorious revival at the factories in Oxford, which abated after some thirty souls were converted. But after an interval of some four months it commenced again, and progressed more rapidly than before. This revival pro-

bably received a check from the excitement raised about this time on the temperance question, which, when settled in the church in favor of abstinence from all intoxicating drinks, took a new start, and soon spread throughout the whole town.

“Dear Parents,—Doubtless you are anxious to know how we do, and how we like old Oxford. We are in usual health, myself excepted. I am now, however, fast recovering my health. One week ago, to-day, I was taken very ill, and my case was considered extremely dangerous, but through the mercy of God, and the attendance of a kind physician, I was soon relieved. I think I have abundant reason to praise God for his tender mercy towards me, who am so unworthy. I now feel that the Lord has still a work for me to do, and, with the assistance of his grace, I am resolved to do it. We like our station very well, and are expecting good seasons this year.”

E. A. MOULTON.”

OXFORD, SEPT. 22, 1842.

“Dear Parents,—I am now happy to inform you that my health is unusually good. We are already enjoying, at the North Factories, a revival of religion. Some twenty or more have recently found the Lord, and others are inquiring. Seventeen were received on trial, last Saturday evening. We are expecting more to

join soon. We all went to Pomfret camp-meeting. We had a very interesting time. The Lord blessed his people, and converted sinners. I saw many of my old friends there, with whom I used to associate,—most of whom stand in the liberty of the gospel of Christ.

“We have meetings in Oxford every night, and I have attended almost every evening for some time past. I have been greatly blessed, both in body and soul, since I came to this place. I thought, when I last saw you, it would be very doubtful whether we ever met again on earth, although I said but little about it; but God, for some wise purpose, has seen fit to spare me; and now I am determined to do more in the vineyard of the Lord than ever, by his grace assisting me. I think I never enjoyed so great liberty of soul, in speaking and praying, as of late. My peace has been like a river, while I have thought upon the goodness of God to unworthy me. I trust you are both walking in the truth, and striving for heaven. Do not let the world too much engross your minds. I hope, dear mother, you will join the church in full connection, that you may enjoy all the ordinances of God’s house. Your peace would then be greater, and your mind more established.

E. A. MOULTON.”

“OXFORD, SEPT. 22, 1842.

“*Dear Br. and Sister Smith,—* We are all enjoying good health, and have prosperity in

all our borders. Glory be to God ! I feel like laboring in God's vineyard. I think I have not enjoyed so much religion for years as I have of late. My peace is flowing like a river, as I pass along down the current of time. I think I never enjoyed more complete victory over the world and all its allurements, than for three weeks past. I think our appointment here was ordered of the Lord. We have now a good revival in progress. Twenty or more were hopefully converted last week, most of whom united with our church, on trial, last Saturday evening. We have had a hot battle with rum-sellers and rum-drinking professors ; but not without success. Blessed be God ! I think our church is now clear of the accursed thing. The only two rum-taverns in the place have recently blown their last blasts. As Mr. M. took the lead in this enterprize, we are now branded by the wicked with the epithet of 'Moulton's laws,' &c.; but this we care not for, as the object of this warfare is accomplished.

"I have met with many of my old friends since I came here, with whom I formed an acquaintance some fourteen years since,—many of whom are still living witnesses for Christ. I often look back with pleasure upon the blessed seasons we enjoyed together when at Ashburnham. I trust you are both pressing your course towards heaven. I feel a deep interest for you, and often think of you when at a throne of grace. O, my dear Celia, trust in God, and

he will sustain you in your most trying circumstances. Give God your whole heart. I have not taken in a stitch of needle-work since I came here, and do not think I shall, as I wish to give myself wholly to the work of saving souls. I hope you still keep up your class and prayer meetings. O, that heaven may vouchsafe to you His richest blessings, is the prayer of your unworthy sister,

ELIZABETH A. MOULTON."

It will be perceived, by reading the above extracts, that the subject of our notice still had some presentiment that her work upon earth would soon terminate, or that the Lord had enjoined it upon her to devote a larger share of her time to the more public duties of religion. Every year previous to this, since our acquaintance with each other, Elizabeth thought it her duty to spend some portion of her time in tailoring. This year she came to the conclusion, deliberately, that it was her duty to lay this work aside, and devote herself, with me, wholly to the work of revival, when practicable. Although she considered her health now good, yet her constitution had become much impaired by her continual labors and sufferings the year previous. Notwithstanding this, she now resolved to try to do more to advance the Redeemer's kingdom than she ever had done before; and, ere she closes her pilgrimage, it will be seen that her last days were her most

useful and happy. Having consecrated herself to God entirely, her soul now became enraptured with the glories of the cross, and the success of the gospel of Christ.

The temperance struggle, to which she alludes, caused the whole church to fear with regard to its results. But fully believing that God would not do any mighty works among us out of the church, while we tolerated sin in the church, we pushed the battle through, leaving the consequences with God. And after a painful and vigorous effort of some weeks, the Lord gave us complete victory over this foe. While this temperance battle was waxing hot, Elizabeth and some of the sisters prayed earnestly that God would have mercy on our erring brethren, and save them from the intoxicating cup, and the church from dividing. One evening, said Mrs. M., we got into such an agony, praying that God would save them, that one sister lost her strength while praying for one of the delinquents, but soon shouted, clapping her hands and crying, "God has heard prayer. The Lord has given us victory," &c. And to the surprise of all, this brother soon came forward and signed the temperance pledge.

This temperance triumph in our little church turned the scale in a vote of the town, for the first time, in favor of temperance principles. My interference, however, in this cause, which was attended with such glorious success, brought out a large portion of the unconverted

part of the community against me, during the heat of this excitement, which greatly counteracted my influence among poor sinners, for a season. These things will account, in part, for my mission labors abroad about three months, waiting for the excitement to be allayed in Oxford. The revival referred to had now come to a stand, probably owing to the excitement on temperance.

“ OXFORD, Oct. 25, 1842.

“ *Beloved Br. and Sister Warren*,—I think I have enjoyed a greater victory over the world since I came here than ever before. Glory be to God, I feel that my treasure is all above. I have laid all upon the altar of sacrifice. ‘ For me to live is Christ, but to die would be infinite gain.’ We are pleasantly situated ; but I miss very much the society of our sisters in Ashburnham, which I enjoyed the two last years. We are now having a blessed revival in Leicester, whither we are expecting to go this afternoon. I visited Louisa (the adopted sister) when at Leicester last. I think she has found the consolations of religion, although her evidence is not bright. Her husband, I think, is serious.

ELIZABETH A. MOULTON.”

The revival referred to in this extract, deserves a place in this memoir, as the subject of it was actively engaged in its promotion, and greatly instrumental in its progression. The beautiful and popular village of Leicester has

enjoyed Congregational preaching from its settlement, but no Methodists had ever obtained foot-hold here until about this time. Our introduction into this place was brought about by Br. Barnes, who lived in the north part of the town; he belonged to the Methodist church in Worcester. He gave me an invitation, early in the fall, to come into the place, and hold a few meetings in the town-house. I consented to go, and sent on the appointment for one evening only. Before the time arrived, however, to commence this meeting, my dear brother expressed some doubts whether we had better proceed with our contemplated meeting, having been advised, as I afterwards learned, by some of his friends, to abandon this project. To which I answered him in substance as follows:—"Having made arrangements for this meeting, I cannot now in conscience abandon it, until we have made a trial. Nay, should you all forsake me, and should the town-house be closed, as you anticipate, rather than leave the place now, I will climb upon the horse-sheds, back of the town-house, and contend with the cold north-east winds alone." He finally consented to have me make a trial, and opened the town-house. The Lord manifested his approval of our meeting by converting one soul the first evening. This was the commencement of a series of meetings, which continued about eight weeks, every night, either in the town-house or some

of the school-houses ; the days mostly being occupied in visiting from house to house, warning the people of their danger, and pointing them to the Lamb of God. This novel manner of proceeding soon aroused the people from their slumbers. The Congregationalist minister began to fly round among his people, warning them against being led away by excitement, and using means, as I had reason to apprehend, to hedge up our way in the town. But, probably not being so much accustomed to visiting as myself, he could not keep pace with me. The people too, having been stupid so long, and hearing of the powerful meetings, would break over their sectarian prejudices, and come out and see for themselves what was going on, until their pastor appointed meetings of his own, to keep his people from ours. Even then our congregations were large. What contributed much to the interest and prosperity of our revival amidst all the opposition and persecution which we encountered in planting a new church in this place, was, the continued and persevering faithfulness of Elizabeth in exhorting and praying for the people. Notwithstanding they had been educated to believe the females must keep silence in all the churches of Christ, they received her testimony as readily as if she had been an angel of God. The young converts clustered around her for instruction, and looked up to her as their spiritual mother. She always had a word of encouragement to ad-

minister to the young and tender lambs. So anxious was she for the spiritual welfare of this people, that she thought it her duty to be with me most of the time ; sometimes bringing her children with her, while at other times they were left in the care of other hands. We remained here faithfully using the means of grace among the citizens until we had organized a new church consisting of about eighty members, and had secured for them a good preacher. They have ever since enjoyed stately the public means of grace. Then we returned again to Oxford, where the brethren for some time had been supplied by our local preachers. After holding a few more meetings at home, and perceiving that our brethren generally were not yet ready to co-operate with me in putting forth an extra effort for the salvation of souls, I suspended our meetings at home again, and immediately repaired to the town of Charlton, and commenced an extra effort there. After having continued this meeting with good success two weeks, I removed it about four miles into the borders of Dudley, at Tufts' factories, where I continued holding meetings about three weeks longer. Here we added about forty more to the church on trial. The results of these extra means of grace in Charlton and Dudley encouraged the brethren in these two places to send to the conference for a preacher the following year, and having obtained one, they have since alternately enjoyed the blessings of a

preached gospel. My companion, having become much fatigued in her arduous struggles with me at Leicester, and the brethren at Oxford desiring her presence at home in my absence, did not spend much time abroad with me in my last campaign against the enemies of Christ.

CHAPTER XIII.

THE brethren at Oxford had now become quite impatient at my long absence from them, and more than hinted that unless I was more dutiful to their wishes, I should be obliged to suffer the penalty growing out of the bread and cheese law. Consequently, the following Sabbath evening I informed the congregation that I was then ready to work at home if the church would stand by me. They manifesting a disposition to work and do what they could to sustain our feeble efforts, I then announced to the audience a series of meetings, which, having commenced that night, would continue eighty evenings successively. To this proclamation a hearty response was given by some of the brethren. But before I proceed to narrate the progress and particulars of this revival and the all-absorbing interest Mrs. M. took in its promotion, I will insert two brief extracts from her letters. The following extract to Br. and

sister Squier, of Wales, is in harmony with what we have related concerning our departed friend. As she is drawing near the gates of death, her labors are more abundant, and her entire deadness to the world is manifested in her writings. O what a divine cheerfulness and elevation of mind the enjoyment of holiness gave its possessor. It gave her a hallowed charm for all that is heavenly and divine, and weaned her affections from all that is worldly and sinful.

“ OXFORD, Nov. 25, 1842.

“ *Dear Bro. and Sister:* — As Mr. M. has left a space in his letter directed to you, I gladly sit down to fill it up. I regretted that we could not visit you at the time of your sickness. We were then much engaged in holding meetings. I have been to Leicester four times during our protracted meeting there. Some of the time I was obliged to board out Elizabeth, and take Theodore with me. I have not taken in any work since I came to Oxford. Although my health is good, if I do not overdo. I find my constitution, however, much impaired, since my last sickness. Sister Louisa probably related to you the circumstances.

“ I feel that God is dealing faithfully and mercifully with us as a family. I think we never felt greater deadness to the world than at present. Never more given up to the work of saving souls. I have heretofore been too anxious about the body, but now the salvation of souls

is my one object. Glory be to God, I feel that I was never nearer heaven than at this moment. I have given God my undivided heart, with a determination never to take back the sacrifice. I am sure it is high time that we were all holy, since it is God's command and will that we should be. There is much said and written at present upon the second advent of Christ — relative to his speedy coming to set up his kingdom upon the earth. Many are in the full belief, that he will come in power and great glory next year. Should it be so, how it becomes us to be ready, watching for the sudden approach of that awful and glorious event. I have no settled opinion on this subject. Many things, however, indicate some great event at hand. O may we all be ready, that when called, we may enter upon the endless joys of heaven and sing hallelujahs to God and the Lamb for ever. Amen.

E. A. MOULTON."

" OXFORD, DEC. 5, 1842.

" *My Dear Louisa : —* We are all in health and good spirits. I think we never enjoyed more of the divine presence than of late. I trust you are striving for the kingdom. O be not weary. God is abundant in mercy. Trust in Him and you will be safe. I think much of you and your dear husband. I am hoping and praying that you may both become the decided followers of the meek and lowly Jesus. I received a letter this morning stating that Br. Warren is near

the close of life. We have written to Lucy, and are waiting with the deepest anxiety to hear from them. O how soon may all our earthly prospects be blighted. Hence the necessity of having our treasure laid up in heaven, where neither moth nor rust can corrupt.

“ E. A. MOULTON.”

Having now commenced our eighty nights' meeting, we continued it some two or three weeks without any great encouragement, except it was manifest that the brethren and sisters were gradually rising in spirituality. We now doubted whether we should be able to sustain the meeting as long as we had published it to the world. Some anxious sinners however, presenting themselves at the altar for prayers almost every evening, and we continued on holding meetings until more than fifty nights had passed. At this period the work took a more general spread, and some of the hardest sinners were brought to bow at a throne of grace, and cry for mercy; and when the eighty nights were past, we had established meetings in other parts of the town, and our meeting in the centre appeared now only just to have got well under way,—the brethren, but just harnessed for the battle. The revival had now taken a new start at the factories, where it first commenced, to which some reference has been made. The revival having become so powerful at the factories, and having as much as I could do at the meeting-house, several of the

brethren gave up most of their time for many weeks to the work of holding meetings there, and to visiting from house to house. Never was it my lot to enjoy the society of any brethren who sacrificed as much time, and labored as diligently, day and night, for the salvation of perishing sinners, as did the brethren in Oxford, who stood side by side with me in wet and cold, during the one hundred nights which our meeting continued. We sent them out two by two, as it were, in every direction, and they returned saying in substance that the "devils were subject unto them." In this revival, from its commencement, we numbered about one hundred and fifty converts.

During this long series of meetings, Mrs. M. did not miss attending more than three or four evenings; neither did she ever fail to open her mouth in prayer and exhortation, whenever a suitable opportunity presented itself. And many a time did she go into the congregation, and importune with the convicted sinner to come to Christ, and to the altar for the prayers of the church. Besides attending meeting and to the duties of the family, and waiting upon the company that she entertained at her house, during its long continuance, she also found time to visit the penitent and the careless, and invite them to come to meeting and to the Savior. Some hardened sinners, who fought against the strivings of the Spirit through the whole revival, will remember how anxiously she

plead with them to go to meeting and give their hearts to God.

After this protracted meeting closed, so great was her anxiety for the conversion of sinners, and to try to be instrumental in establishing the young converts in the faith, that she repeatedly told me that she felt that she wanted to be among the people all the time.

To Mrs. Whitman, wife of Rev. Joseph Whitman, Mrs. M. addressed the following letter while the above protracted meeting was in session; to which are subjoined some very pertinent remarks from Mrs. W.

“WORCESTER, FEB. 23, 1843.

“*Dear Sister,*—Having just arrived here with my parents, I thought I must write you a few lines. I rejoice to hear that old Fitchburg at last has taken a mighty shaking, and the dry bones are now coming to life. Truly you have great reason to praise God for what He is now doing in your midst. What can be more satisfactory than to see the pleasure of the Lord prospering in our hands? I trust that you, and your husband too, have the witness in your own souls of an entire consecration to God. Well, how blessed it is to feel that we are the Lord’s entire. Yea, and how highly important to be useful in the vineyard of the Lord. The young lambs will need a great deal of tender nursing, and prompting to duty, to keep them alive unto God. I have sometimes thought, that to estab-

lish young converts in the faith, required as much effort on our part, as to get them converted. For we know, from experience and observation, that unless they grow in grace and are established in the faith of the gospel, they will soon lose their first love. I suppose you wish me to give you a little account of the revival among us. I can assure you, it is a blessed one. The work, however, has been gradual, but very deep and pungent. The faith of christians is so strong, that when the penitents present themselves at the altar, we are almost sure of their conversion. I have devoted nearly all my time to the great work of saving souls, since I recovered my health. I think I can truly say that I never enjoyed greater peace, and greater deadness to the world, than for a few months past. Glory be to God, I feel while I write that God has the entire affections of my heart, and that I am wholly His. O, my dear sister, let us trust on, nor faint, nor tire, in the king's highway, always remembering that the crown is at the end of the race. Yours, in gospel bonds,

“ ELIZABETH A. MOULTON.”

“ MALDEN, MARCH 25, 1844.

“ *Br. Moulton* :—This letter was received, as you will perceive, a few months before the death of your wife. It was perused with much pleasure and profit. Sister Moulton was one of my choicest friends. Her society was such as

I loved. Her theme was salvation, and her spirit ever partook of heaven. I loved her as a friend, as a christian sister, and as a companion of a Methodist minister. As such, I ever wished to imitate her worthy example. Such zeal, perseverance, and entire devotedness to the cause of God is rarely found. I think of her now with much profit to my soul. Though dead, she still lives in my memory, and often speaks to me by her precept and example. I rejoice that you are about to publish her memoir. I believe it will prove a blessing to all into whose hands it may fall. May the God of all grace be with you and bless you in preparing the work.

“ ELEANOR WHITMAN.”

We have not knowingly designed to impress the reader, in the preceding pages, with the idea that the subject of our notice was endowed with superior talents, or that she possessed any extra advantages. Her native talents probably, were not much above mediocrity, and her literary acquirements were no greater than many now receive at our common schools. But the great secret of her success consisted first in her deep, glowing, and persevering principle of holiness which she enjoyed in her own heart. And secondly, in her continued persevering efforts to do good. She resolved to *be* good and to *do* good. She made up her mind in early life to seek for all that God had promised in His word, and when obtained, she resolved by the grace of

God to carry out the principle of holiness by doing all the good she could. By prosecuting these heavenly designs, she was enabled for about eighteen years to be a living and constant witness for Christ that his blood cleanseth from all sin, and that in Him is no darkness at all. With this heavenly and abiding principle in her soul, the path of duty was marked out plain before her eyes, and she resolved to do it regardless of consequences. The closet was a place to which she often resorted. No exercise probably was prized higher by her than communion with God in secret. No engagements prevented her from her regular hours of devotion daily. Nor did she confine herself to this duty three times a day merely, as some do; but oft was she there pleading with God in prayer. The Bible was her daily companion and her chief study. From its precious promises she often drew consolation to comfort the mourner, and from its threatenings arrows to alarm the careless sinner. When absent myself the family altar was never deserted, and when present it was always her privilege to take a part in this heavenly exercise. The children too, were taught by her at a very early age to repeat the Lord's Prayer, and other appropriate prayers in family devotion,— a practice which they still continue. Our children now think of reading and praying with us daily, as much as we do ourselves. By being faithful at home in all her domestic, social, and religious duties, God en-

dowed her with strength to do all her duties abroad.

The riches of divine grace were magnified, and his name honored in choosing Elizabeth Ann Arnold from a family whose parents knew nothing of the power of godliness; in making her somewhat instrumental in their conversion, and in enlightening and comforting the hearts of thousands. This great honor was conferred upon her, because she was faithful to the grace given her. She possessed not uncommon gifts, but faithfully improved all the talents committed to her trust, and by thus doing, added other talents to those given her. Her holy boldness, having risen entirely above the fear of man, and her happy art of communicating all she did know, contributed much to the success of her labors.

How encouraging then is the success of Elizabeth to all true-hearted, pious females, whether possessed of one, two, or five talents, to work in the vineyard of the Lord. Then cheer up to the duties of the cross, my sisters, and soon God will give you complete victory over all your inward foes, and make you instrumental of saving your fathers and mothers, your sisters and brothers, your husbands and children, and the friends with whom you associate, from pursuing their passage in the broad road which leads to destruction. James saith, "Let him know that he which converteth the sinner from the error of his way shall save a

soul from death, and shall hide a multitude of sins." Then remember, my sisters, there are responsibilities rolled upon you, which no other person can perform to that circle of friends in which you move.

The following extract from the last letter she ever wrote, was addressed to Br. and sister Warren. As this letter relates mostly to social affairs, I shall only make a brief extract from it for the purpose of appending a few remarks written by her sister, Lucy Warren, on the back of one of the letters, which she forwarded to me for publication, and also for the sake of making a few remarks respecting her last visit to her friends.

" OXFORD, MARCH 23, 1843.

" *Dear Br. and Sister:*—Having a few leisure moments this evening, I will employ them in writing. Our dear parents visited us in February. They were in good health and fine spirits, enjoying more religion than ever before. We have enjoyed a gracious revival in this place. Probably about one hundred souls have been converted during a series of meetings which have continued eighty evenings in succession. I have had quite enough to do the present year, without working at my trade. I think we enjoy as much religion, if not more than at any former period. God is dealing bountifully with us, both temporally and spiritually. I think we shall not stay here another year. Mr. M. some expects to be employed on

missionary ground another year. We expect now to take a journey to the North in May, and visit New Ipswich before we return. I wish we could meet you thereabouts. E. A. MOULTON."

Sister Lucy says of her lamented sister :

" Of her faithfulness to me some of these letters will testify. She always manifested a deep interest in my spiritual welfare. Often did she exhort me to flee from the wrath to come, and secure an interest in Christ before it should be too late. Without doubt it was owing, under the blessing of God, in a great measure, to her faithfulness and prayers, that I was led to see my lost condition and submit to Christ. After her conversion, which took place when I was quite young, she ever manifested a deep interest for the conversion of the family, and especially for mother. To this fact you are a witness. I recollect of her once falling upon her knees by the side of mother, and pouring out her soul to God in prayer for the salvation of her soul. At another time, after returning from a prayer-meeting and retiring to her chamber, she was in such an agony for mother that she could not rest. On opening the Bible, she read the following words, ' He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him.' From that time she never doubted but that her mother would become a

christian. She always sought the best good of the family. To her we were accustomed to go for advice, both in our temporal and spiritual affairs, and felt safe in abiding by her judgment. And now, though we have long been separated, I feel that the loss our family has sustained, is irreparable."

It seemed in this last protracted meeting which Mrs. M. ever attended, which continued one hundred nights, that my companion was doing her last work. To the promotion of this revival she gave all the time she could spare from her domestic concerns. At the close of this meeting, she was much worn down with fatigue, and complained much of the headache, but we apprehended nothing serious. After we had gathered the fruit of this revival into the church, and arranged the classes, we made our calculations to visit our friends, as Mrs. M. was very anxious this spring to see all her connections, and mine. Having spent some time in the society of her parents, and sisters, and the new society in New Ipswich, we returned home, expecting, after two weeks rest, to visit my relations; but the providence of God interfered, and our intentions were thwarted. Some sentiments were expressed by her during our visit, which impressed her friends with the idea that Elizabeth thought she should not see them all again. One was, she said to her mother, " You must take the children, if I should not

live ;" and when returning home, she observed to me, " that her father's house would make a good home for our children, should she be called away." The manner she expressed this to me, produced a deep impression on my mind. From these remarks, with other incidents which happened, I am convinced that she had some indications from the hand of Providence that her end was nigh. After our return from our journey, Elizabeth still continued her personal-effort labors among the people, although her health was evidently declining. Her last public efforts to do good, which took place but a few days before her entire physical prostration, were the following. She went among a class of our unconverted friends over whom I had but little, or no influence, soliciting subscriptions to complete the sum of fifty dollars for the Sabbath school Library, and exhorting them to seek an interest in the Savior. The next evening, I should think it was, she went with me to the house of a rich unconverted man who lay on a sick bed, near the borders of eternity. This man having imbibed some prejudice against me previous to his sickness, I said but little to him this evening; but Mrs. M. commenced, with her heart full of sympathy, beseeching him to give his heart to God, presenting to his troubled spirit some of the great and precious promises of the gospel. In this sympathetic address to his conscience and feelings, I observed that the heart of this sick man was melted into contri-

tion and deep penitence. And truly it was an affecting scene to see my dear wife for the last time standing over the bed of a dying man, when hardly able to be from home herself, and hear her exhorting him in the most pathetic strains to be reconciled to God. This call, I think, in the hands of God, was made instrumental in opening the eyes of this dying man, and, as we humbly trust, of bringing him to the Savior at this critical moment. Probably it was the good effects which this short call produced, in connection with the moving influence of the Holy Spirit upon his heart, which led this man in his last sickness to bequeath to the Methodist church in this place, the handsome donation of five hundred dollars for the purpose of enlarging their meeting-house, which had now become too small for their convenience.

The last public effort Elizabeth ever made was the following Sabbath, and this Sabbath was the last she ever enjoyed in the temple of God with the church militant. This day many of the young converts were to be baptized, and my companion, though very restless the night previous, thought she must have one more privilege of enjoying the society of the saints. Knowing the state of her health, I advised her not to go but half a day, and be sure not to go down to the water side. But intermission having come, and hundreds flocking to the place designated for baptism, having such an intense desire to follow the crowd, she let her feelings

overcome her judgment, and went with the multitude. Here she was very active in encouraging the converts to duty, and in helping change the baptizing gowns from one sister to another, until all were baptized. Elizabeth, exposing herself here to the water, while the north-east wind was blowing fresh upon us, renewed her cold. She now returned from the water to the meeting-house, and heard her last sermon. From the meeting-house, she returned home much exhausted with the labors of the day, and immediately threw herself upon the bed, and hardly rose from it again, except when helped up to have it made. She said, she had great reason to bless God for this day's privilege, although apparently, it had occasioned her great prostration of body.

As strange as it may appear to many, I had a warning of her death, the Thursday night previous to her being taken sick. This night, I went to our stated meeting at the North Factories, calculating to return home the same evening. The weather being rather unpleasant, I was persuaded to tarry over night. When asleep in bed I imagined that I saw my wife in the arms of Jesus, and the children and myself standing at a little distance, and full of trouble. So deeply was this sentiment impressed upon my mind, that I awoke full of anxiety concerning the dream. Its interpretation being clear to my mind, I hastened home before my family rose, and found all as well as

usual, except Mrs. M. was suffering some with a bad cold. The dream, however, made such an impression on my mind during the day, that I thought I must relate it to my wife. Having rehearsed it, neither of us made any comments on it. I had great reason to praise God for this interposition of Divine Providence, for it enabled me to fortify myself for the awful conflict, by renewedly consecrating myself to God. Expecting now that God was about to make a breach in my family, I prayed much for grace to sustain me. From Thursday until Sunday, when she took her bed, she was evidently gradually failing. During these few days, she had some severe conflicts with Satan, and was apparently in heaviness through manifold temptations. Saturday night she was very restless all night, suffering probably both in body and mind. But this was the last conflict she ever had with the adversary. When the beautiful sun arose, Sabbath morning, although weak in body, she was animated with the anticipated privileges of this blessed occasion, and said that she must go to meeting half a day. When noon came, she was not willing to deny herself the privilege of seeing the young converts baptized. On her return from the water, she wanted to hear one more sermon, and enjoy one more privilege of kneeling with her brethren and sisters at the table of the Lord, and of commemorating with them his sufferings; anticipating that this might be the last time that

she should have this blessed privilege with the saints below. So she tarried all day without any refreshment, and when she returned home, being completely exhausted, she took her bed, and after suffering severely about eleven days, her spirit took its flight to the Paradise of God, there to remain until the judgment of the great day, after which the Savior will say unto her, and all the blood-washed throng, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Elizabeth blessed the Lord that she was permitted to go to meeting this last Sabbath, although she caught an addition to her cold, for it was during this day that she gained a complete victory over all the powers of darkness. Although death, hell, and the grave, in clamoring for their victim had aroused Satan to hurl at her all his fiery darts, at this critical moment; yet, through the strength of Jesus, the Captain of her salvation — having hung her hopes, and her all, upon her Redeemer's cross — she weathered the storm, although fierce was the contest on the battle field, and came off more than conqueror through Him who had loved her. She now took her bed in glorious triumph, although the body had become all weakness. She had now fought her last battle with the devil. Although she had not now sheathed her sword, yet the adversary of her soul was never permitted after this even, to suggest one temptation to her mind.

Having now prayerfully commended all her connections abroad to the care of her Heavenly Father, she manifested no particular desire to see any of them again except Lucy, whom she manifested great anxiety to see before she left the world; but the providence of God so ordered events that she did not enjoy this privilege. Before she was thought to be dangerously sick by her physician, she took an opportunity to converse alone with me one morning about our social and religious affairs, and then after giving me some good advice, committed me to the care of Him who never sleeps nor slumbers. The character of this interview with my wife was such, that time will never efface it from my memory. It was her last private interview with one with whom she had labored and suffered almost eleven years. This was a heart-searching and melting season to us both. Painful indeed was it to me, to see my dear wife weeping on her sick and dying bed, while rehearsing over her vicissitudes with me in full view of the expectation of soon leaving me for a better world. But the tears which rolled down her pallid cheeks this morning, were the last she ever shed, and these were tears of joy and affection; for she said, during this interview, that her soul was unspeakably happy. Having tried to pray for my companion, from the time of my singular dream, that God would preserve her to me, and the children, a little longer, without having any access or faith when

pleading that her life might be prolonged, I became convinced that it was God's will to take her soon to Himself, and therefore, submissively committed her case into the hands of that Being who is too wise to err; believing God's name would be honored, and His cause advanced in the deep trials I now saw before me. I had previously seen persons reconciled and happy at times, on sick-beds, and have heard shouts of glory to God, just before the spirit has taken its flight to the spirit-land; but never before did I see a person, who, through all her sickness, possessed momentarily that faith which gave constant resignation, and sweet submission to the will of God. She appeared, when sick, as willing to suffer the will of God, as when well, to do it. We could discover in her no hallucination of mind during her last sickness, except when first aroused from sleep. So great was her distress, however, that she had but very little, or no sleep, during the last sixty hours of her life, but God's grace enabled her to triumph to the last. No dark cloud, or temptation, for one moment, pervaded her mind, either by day or by night. No murmur escaped from her lips. Neither did she even desire, as I could learn, to have her situation altered, or that of her family, except she wished after her decease to have the children placed under the care of her parents, to which I consented. Then she committed them to the care of Him who gave them to her, consecrating them anew

to God, by laying her pallid hands on their heads, and invoking the blessings of heaven on their souls. Never after this, did she express the least anxiety for the future welfare of the little ones, having, previous to her illness, received an evidence in answer to agonizing, and persevering prayer, that God would adopt the children into His family, and make them heirs of heaven.

The news having spread that Mrs. M. was very sick, and that her soul was on the mount, exhorting all who came in to see her, the people flocked in scores, and hundreds, to see her, and listen to the strains of mercy which flowed from her lips. To all she made some appropriate remarks, until her strength failed her. She was so anxious to do a little good upon her death-bed, that we permitted her room to be mostly filled with visitors for several of her last days. Nor was she satisfied with speaking to those only, who came in voluntarily to see her ; but remembering some poor sinners in the neighborhood, who had resisted the Spirit through the protracted revival which they had witnessed, she sent for several of them to call and see her. Some came to gratify her wishes, others would not. And surely, it was enough to melt the hardest heart, to see her eagerly grasp the hand of the impenitent man, after the body had become all weakness, and to hear her inviting him by all that was lovely and glorious in heaven, to come to Christ. A few of

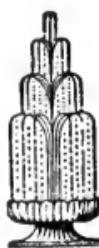
the last with whom she conversed, so exhausted her strength, that she was obliged, after she commenced talking, to stop for breath, then begin again, and thus continue holding on to their hands, until her message was delivered. It was truly heart-cheering to her friends, to hear the voice of a dying saint on the very threshold of eternity, still relating the story of the cross, with a fullness of glory in her soul. In her life they had seen the glories of the cross exemplified, and in her sickness and death, its victories. Two days before her death, she had become so exhausted, that she informed me that she feared she should not be able to receive any more company; but at this time, the desire of the people had become so intense to look at her, having heard of her heavenly exhortations, coming as it were from the dead, that we could not well prevent her room from being thronged much of the time, but she did not converse much with them. Her work being now closed, all sublunary objects seemed to be removed far away from her mind, and her soul firmly fixed on heavenly objects. Her parents having arrived the night before she died, she appeared to be very glad to see them, but conversed but very little with them, or any other one after this, as her weakness of body was great, and her mind wholly absorbed in the heavenly glories. About two o'clock the next morning, she was struck with a death struggle, and it was thought she would immediately quit

this vale of tears; but reviving a little, she continued lingering and struggling with the monster, until about four o'clock, P. M. Not only were her soul and spirit sanctified to God, but her body too; for it shone with the glory of God even after the spirit had fled from its casket. Still she had no great rapture of joy at any period of her illness. Her's was a steady peace, like a river, and a constant victory; occasionally, however, she shouted for the battle, crying "Glory to God," but often did she say "that her soul was unspeakably happy." The grace she possessed, triumphantly bore up her spirits, while the rough sea of affliction was raging, and the cold rude winds of death tossing her foundering bark, near the yawning ocean of eternity. In this crisis, she called for a slate, wishing to note down a few things which she wished to give to her friends; but finding her strength was too far gone to use a pencil, she then tried to communicate verbally her wishes to us, after which her mind was again fixed on her future reward. When Elizabeth came to her last hour, she remained the same calm, collected person, possessing the gift of reason as bright as ever. When drawing almost her last breath, she, by request, gave a gentle squeeze with her hand, denoting that she knew us, and that all was well, although death had struck, and Elizabeth was just ceasing to stem the tide of life. When the wheels of time had ceased to move, the body looked so perfectly natural,

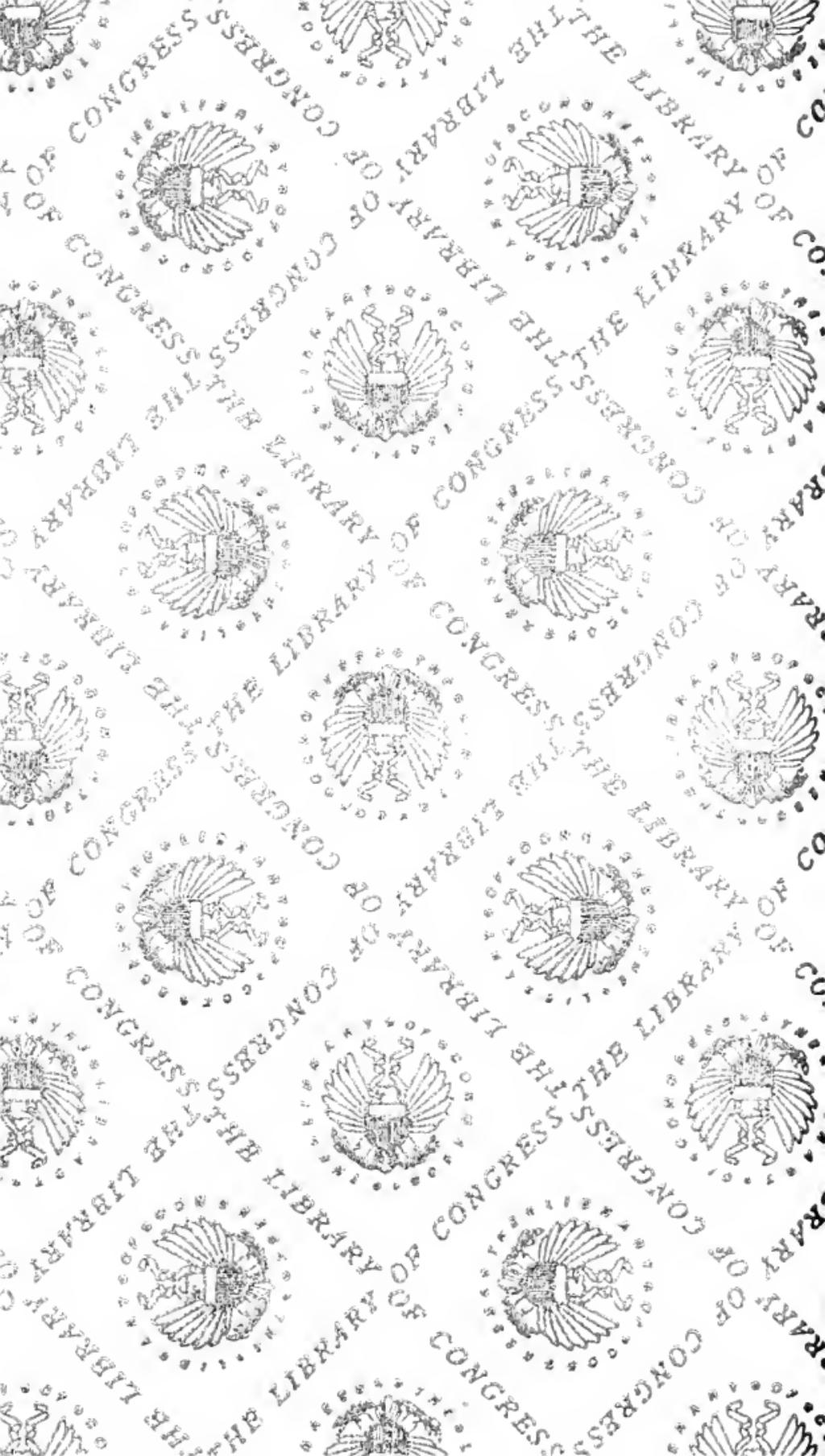
and pleasant, with a sanctified smile upon the countenance, that some of her friends doubted whether she was dead, and were very anxious that the body should be kept until there should be an alteration. But the parents desiring that the body might be buried in the ground on their own land, her remains were carried to the meeting-house the next morning, at nine o'clock, and after listening to an appropriate discourse, suited to the solemnities of the occasion, by Rev. Benjamin Paine, the body was removed the same day to her father's house in Lunenburg. The next day her connections and friends came and took the last view of their departed friend, and after listening to a solemn address by the Rev. Mr. Tracy, of Fitchburg, her body was deposited in the family burying-ground of her parents, to remain until the resurrection of the just, and unjust; then it will arise, and again re-unite with its happy spirit, which is now resting in paradise, and enter upon the endless glories of heaven, to chant the notes of redeeming love in a world without end. Amen.

Two beautiful marble grave-stones, presented by the ladies of Oxford, mark the place of her repose; on the front of the one placed at her head, is the following inscription:

DIED, IN OXFORD, JUNE 1, 1843,
Elizabeth Ann,
WIFE OF
REV. HORACE MOULTON,
FORMERLY WIFE OF
REV. SAMUEL ESTIN,
AGED 35 YEARS.



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